UPA-SASTRĀ

Mythic Scraps,

exemplifying the great variety of style, figure, and subject, which such literature embodies, as well as some of the statements made in this work.

O Thou ! whom men affirm we cannot 'know,'
It may be we shall never see Thee nearer
Than in the clouds, nor ever trace Thee clearer
Than in that garment which, howe'er a-glow
With Life-divine, is still a changing show,
A little shadowing forth, and more concealing,
A glory which in uttermost revealing
Might strike us dead with one supreme life-blow.
We may not reach Thee through the void immense,
Measur'd by suns, or prove Thee anywhere ;
But hungry eyes that hunt the wilds above
For one lost face still drop despairing thence,
To find Thee in the heart,—love's ravish'd lair ;
Else were 'the sting of death' not 'sin,' but love !

Pfeiffer.

I sing the progres s of a deathless Soul,
Whom Fate—which God made, but doth not control—
Placed in most shapes. All times before the law
Yoked us, and when, and since, in this I sing ;
And the Great World to his aged Evening,
From infant Morn through manly Noon I draw ;
What the gold Chaldee, or silver Persian saw,
Greek brass, or Roman iron, 'tis in this one ;
A work to outwear Seth's Pillars, brick and stone ;
And, Holy Writ excepted, made to yield to none.

Donne.

Then did they fall upon the chat of victuals and some belly furniture to be snatched at in the very same place. Which purpose was no sooner mentioned, but forthwith began flagons to go, gammons to trot, goblets to fly, great bowls to ting, glasses to ring.

Translation of Rabelais.

They surely would be lifted but, alas, their hearts are so
Encased within the garments and the shrouds of earth below,
That they cannot hear the music of the angels till they die
To all exterior teachings, and the shouts of "crucify
The false blasphemer" ring through their spirits, and they feel
The nails pass through them also, then Life comes in Death to heal.

* * *

But it is because thine Inmosts have been quicken'd from the True,
The Beautiful and Holy Redeeming Living Sphere
Of Love Divine, that through these old legends doth appear
The gleamings of that "evening light" and radiance, dimly seen
By those within the shadows, where thy spirit hath not been.

A Mythic Message.

THE PIVOTAL MOTHER TO HER DESCENDED CHILD.

"O ! sacred symbol of Divine Perfection !
O ! Infant-Angel, fortunate and free !
O ! sinless outgrowth of Divine affection ! "
The mother saith, "God gave thee life through me."
In bearing thee I drew Divinity
Down through my mother-bosom. He came down
Who wears the Universes for a Crown.

* * * *

Thou art more ancient than the Pleiades
In Spirit-life, my CHILD, my Angel-star ;
The golden fruit of all God's Harmonies
Thy hands have pluck'd in Angel-heavens afar.
From every sky thou hast a glory won.

* * * *

O'er perished Evil thou shalt reign sublime ;
And evermore the jeweled skies shall burn
From sun-like thoughts that from thy mind's wide sea
Shall lift their flaming fronts—while Life's full urn
Is filled with thought-streams pure from Deity.
O child! unconscious of thy splendid fate,
Attendant Genii, like thy mother, wait—
Around thy path they throng—
And nerve thee for thy fight against the aged Wrong.

---

* * Each rankling wound that smarted
Shall pain no more ; for peace dwells with the world's "departed."
Crown'd with rose-blooms, on thymy banks reposing,
Sweet lovers wait you ; O ! one fond embrace,
One loving smile from eyes their love disclosing,
Shall compensate you for this mortal race,
And every sorrow from the heart erase.
Love God in Man, and thus on earth obtain
The victor's wreath. Lo ! Death shall not efface
Aught from the soul save Disappointment's pain.
All shall be your's in heaven the young heart hoped to gain.

Harris.

The SUN-MAN smiled ; and through his breast, that quivers
With every joy that in the heart should be,
Pulsed Light and Love, and the divinest rivers
Of pure Desire and perfect Extacy ;
And in the rushing of their Deeps, the song
Of LIBERTY IN-TRIUMPH rolled along.

From deepest woe divinest joy proceeds;
No human heart, until it inly bleeds
Its life away in pure self-sacrifice,
Can teach to Earth the wisdom of the Skies.
An Angel, clad in outward clay, would be
Saddest of all the sons of Earth ; for he
Would thrill with pain as if he were a flower
Borne from some tropic land—with glorious dower
Of warmth and sweetness panting at the core,
But shivering, bleeding, dying evermore ;
With frost beneath him, and with snows above,
Death 'round him, and within—Immortal Love.
Therefore, as man becomes an Angel fine,
He needs must suffer while he dwells in Time;
He takes a woe from every bleeding breast,
And the heart-sweetness, by such pain expressed,
Flows from him. He is crushed by Hand-divine
In tenderest love, as grapes are turned to wine.

Oh ! let not a soft bosom pour
  Itself in thine ! It is vain.
Love cheateth the heart, Oh ! be sure,
  Worse even than wine the brain.
Then snatch up thy lip from the brim,
  Nor drain its dream-like death :
For Love loves to lie down and dim
  The bright soul with his breath.
Then pass by Beauty with looks above ;
  Oh ! seek never—share never—woman's love.

Bailey.

For in the air did I behold, indeed,
An Eagle and a Serpent wreathed in fight.

* * * *

What Life, what Power, was kindled and arose
Within the sphere of that appalling fray !
For from the encounter of those wondrous foes
A vapour like the sea's suspended spray
Hung gathered : in the void air far away
Floated the shattered plumes ; bright scales did leap,
Where'er the Eagle's talons made their way,
Like sparks into the darkness ; as they sweep,
Blood stains the snowy foam of the tumultuous Deep.

Shelley.

From fairest creatures we desire increase,
That thereby Beauty's rose might never die,
But as the riper should by time decrease,
His tender heir might bear his memory.

Shakespeare.

Hari thus spake ;—"With renovated energy, O gods, I will restore your strength. Do this—Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs into the sea of milk ; and then, taking the mountain Mandara for the churning-stick, the serpent Vasuki for the rope, churn the sea together, for ambrosia, depending upon my aid. I will take care that the enemies of the gods shall not partake of that Amrita, (ambrosia) and that they shall share in the labour alone. While the churning proceeded, Hari himself, in the shape of Kurma, was in the midst of the milk-sea serving as a pivot for the mountain, as it was whirled around. [illegible] forms amongst the gods and demo[illegible] the monarch of the Serpent-race. In [illegible] the summit of the mountain. With one portion of his Energy, He, unseen, sustained the Serpent-king, and with another, infused vigour into the gods............From the sea thus churned by the gods and Danavas, first uprose the cow Surabhi—the fountain of milk and curds, worshiped by the deities. Then appeared the goddess of wine, Varuni. Next sprang the celestial Parijata-tree. The troop of Apsarasas were then produced........The cool-rayed moon next arose...... and then poison. Dhanwantara robed in white and bearing in his hand the cup of Amrita next came forth.. * *

That essence of the Supreme is defined by the term Bhâgavat The word *Bhâgavat* is the denomination of that primeval and eternal God ; and he who fully understands the meaning of that expression is possessed of holy wisdom,—the sum and substance of the Vedas. The letter *Bh* implies the cherisher and supporter of the Universe. By *Ga* is understood, the Leader, Impeller, or Creator ;—the two syllables together indicating the six attributes—Dominion, Might, Glory, Splendour, Wisdom, and Unity. The purport of *Va*, is that elemental Spirit in which all beings outform themselves. * *
The Destroyer of all things—Hari, in the form of Rudra, who is the flame of Time, becomes the scorching breath of the serpent Sesha, and thereby reduces Pâtâla to ashes. * * * * * *
On the day that Hari—or Krishna, departed from earth, the powerful dark-bodied Kali-age descended. The Ocean rose and submerged the whole of Dwaraka except alone the dwelling of the deity of the race of Yadu. *Vishnu Purâna, translated.*

It comes to this. Ah, soon the silver crescent
  Is lost below the dim horizon's verge.
How like a ghost the future haunts the present !
  Soon the inevitable wave shall merge
The beating heart, the arms around us thrown.
Our world is left a shell, the dove has flown.

Each told the story of his love,
The history of that hour unblest,
When, like a bird from its high nest,
Won down by fascinating eyes,
For woman's smile he lost the skies.

——— *Moore's Loves of the Angels.*

How sweet is Love! Above the battle-stream Of the contending years, man lifts his glance, To see, perchance, the maiden-angel gleam; Then from his bosom draws the broken lance, And courts the pang that sunders soul from clay: She smiles, he follows from the fierce affray, Seeking some gay pavilion where the kisses Of Immortality shall be possest With healing power and fill the void abysses Of an insatiate yearning in the breast.

———

Soon as she heard my steps she leaped on me,
And glued her burning lips to mine, and laughed
With a loud, long, and frantic laugh of glee,
And cried, "Now Mortal, thou hast deeply quaffed
The Plague's blue kisses—soon millions shall pledge the draught.

Shelley's "Revolt of Islam" (or the gathering of the faithful "seed.")

———

* * * When "Science" at its post
Reels blinded; when the mountain avalanche
Of utter, hopeless fear, piles every coast
Of human Nature; when the airy hall
Of the World's Breath burns like some fiery pall;—
When respiration, the soft frame's delight,
Becomes a Titan's toil: * * *
Then dawns the hour for thee, O Love's pure vestal!
Rise, o'er Earth's East, thou Day-star of swift beams!
O'erbrim thy heart, pure vase of living crystal,
O'erbrim thyself with the Immortal streams.

———

Ah! He is gone, and yet, will not depart!—
Is with me still, yet I from Him exiled!
For still there lives within my secret heart
The magic Image of the Magic Child.

——— *Coleridge.*

"But this is not a time,—he started up,
And smote his breast with woe-denouncing hand—
"This is no time to fill the joyous cup;
The "Mammoth" comes,—the foe, the Monster Brand,
With all his howling desolating band;—
These eyes have seen their blade and burning pine
Awake at once and silence half your land.
Red is the cup they drink, but not with wine:
Awake and watch to-night, or see no morning shine.

——— *Campbell's Gertrude.*

With what a tender and impassioned voice
It fills the nice and delicate EAR-OF-THOUGHT
When the fast-ushering star of Morning comes
O'er-riding the grey hills * *
And this is the sweet Spirit that doth fill
The world. *Long fellow's "Spirit of Poetry"*

---

* * * Foretasted fruit,
Profaned first by the Serpent, by him first
Made common and unhallowd ere our taste :
Nor yet on him found deadly, h
Lives, as thou said'st, and gains
HIGHER DIGREE OF LIFE ; induce
To us. *Milton's "Paradise Lost"*

---

* * * Who best
Can suffer, best can do.
But what concerns it thee, when I begin
My Everlasting Kingdom ? why art thou
Solicitous ? what moves thy inquisition ?
Knowest thou not that MY RISING IS THY FALL :
"Paradise Regained."

So, when the compas't course of the Universe
In six and thirty thousand years is run,
The bands of the Elements shall back reverse,
To their first Discord, and be quite undone
The seeds of which all things at first were bred,
Shall in GREAT CHAOS' WOMB again be hid.
Spenser's Bellay.

A cataract waits, upon Heaven's verge suspended
O'er Woman's bosom, and her breathing will ;
That bosom, through which Love to Earth descended,
With BREATH FROM HIS DIVINITY shall fill.

Whoever knows Brahma, who is Existence, Knowledge, Infinity—as dwelling within the cavity (of the Heart) in the Infinite Ether,—enjoys all desires.........together with that Omniscient Brahma, From that Soul sprang forth the Ether—from the Ether the Air, from the Air, Fire.........from annual Herbs, Food,—from Food, Seed,—from Seed, Man;—for Man is verily the essence of Food.

In Speech is the Seven-formed. Of words, *Hun* is *Hinkâra*, *Pra* is *Prastava*, *A* is *Adi*, *Ut* is *Udgitha*, *Prati* is *Pratihâra*, *Upa* is *Upadrava*, *Ni* is *Nidhana*. Unto him speech yields its treasure............who, thus knowing, adores the Seven-formed Sâma in Speech.
Vedic Upanishads translated.

UPA-SASTRÂ:

COMMENTS,

LINGUISTIC AND DOCTRINAL,

ON

Sacred and Mythic Literature.

BY

J. D. HAWKEN.

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Explanations.

The following are the abbreviated forms of the names of languages possessing a typal literature, and to which therefore reference may be made in any work treating fully of linguistic science. A few only of them are used in the following pages, but it is thought best to present the whole at once.

Ar.	is for	Arabic
A.S.	...	Anglo-Saxon.
Ben.	...	Bengali
Bur.	...	Burmese
Can.	...	Canarese
Ch.	...	Chinese
D.	...	Dutch
Dan.	...	Danish
Eng.	...	English
Fr.	...	French
Gael.	...	Gaelic
Ger.	...	German
Goth.	...	Gothic
Gr.	...	Greek
Guz.	...	Guzarati
Heb.	...	Hebrew
Hind.	...	Hindi
Icel.	...	Icelandic
Ir.	...	Irish
It.	is for	Italian
Lat.	...	Latin
Mar.	...	Marathi
Mal.	...	Malay
Mali.	...	Malayalim
Pal.	...	Pali
Per.	...	Persian
Sans.	...	Sanscrit
Scand.	...	Scandinavian
Sp.	...	Spanish
Sw.	...	Swedish
Syr.	...	Syriac
Tam.	...	Tamir(l)
Tar.	...	Tatar or Ouigour
Tel.	..	Telugu
Thib.	...	Thibetan
Tur.	...	Turkish
W.	...	Welsh
Z.	...	Zand

Words printed in *Italic type* imply that they are the subject of philologic remark. Inverted commas are affixed to many separate words, implying that they are here used according to common acceptation rather than as their true meaning in most instances would direct. The quoted passages or sentences to which the same signs are affixed are mostly from the Bible.

It is naturally to be supposed, if the work "Upa-sastrâ" be what it professes, that efforts will be put forth before long to farther simplify its style and the doctrines propounded; as also, to modify its general construction in view of translation into the respective Vernaculars, as circumstances may require.

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UPA-SASTRĀ.

INTRODUCTION.

It is designed to write a work, treating of, and explaining, the nature of Sacred and of semi-sacred, or Mythic Literature; to explain in what respect they differ from other and ordinary productions of the human mind; to enquire into the claims advocated for the Sacred Scriptures of various nations, that such Scriptures are inspired, or God-given; if God-given, to endeavour to ascertain why, for instance, the doctrines of Vedic, Puranic, Biblical, and other sacred literature are so often irreconcilable with the facts of modern science and the deductions of enlightened reason. Taking it as granted that the statements made in God-given writings must be absolutely true, however anomalous they may appear to the natural mind, the work will proceed to establish to the apprehension, the truth of the aphorism, so popular in the East, to the effect, that the Sruti or Sacred Scriptures take no direct cognizance of the affairs of outer life; and thence bringing forth from that literature confirmation, that it is true in its own domain, the Soul; further, that it is equally true in respect of physical science; and, that the Deity speaks through it to men who may thus learn, if their comprehensions will allow them, the secret nature of things, whether pertaining to the life of earth or of heaven.

No argument is necessary to assure every observant mind that the human race of our globe is coming under some mighty and unusual influence which is invading the

old, exclusive, and time-honoured habits, customs, and opinions of the nations, and compelling them, willing or unwilling, as it were, to surrender themselves to the common movement. The race, in short, appears to be tending towards a cosmopolitan condition, by which the benefits accruing from the peculiarities or circumstances of any one shall be class made available to every other. Opportunity will be taken, in the course of the work, to shew that this tendency to intercommunity of interests is a substantial fact, the inevitable result of enormous changes characterizing our era and making progress deep within man's nature, and beyond his immediate exterior consciousness. Everywhere men are discovering or experiencing new wants,and the vast impulse which moves them takes the form of Enquiry; enquiry for meaus whereby they hope to meet those wants. Formerly, a man's own home, or people, or country, satisfied his ordinary requirements; now, there is a gradually increasing tendency among every people to look abroad for that which their forefathers were contented to be without. The laws of nations were once framed upon nationally isolated considerations; we now see nations submitting to be knit closer and closer under the conscious control of interests, formerly unfelt and unknown, but now fast becoming publicly recognized as pertaining to the world at large, in its general human politics and internationality. Even the right of any people to exercise now the old-fashioned exclusiveness to the detriment of free enquiry, and hence, of the general social advancement, is boldly impugned. Awakening enquiry is the world-wide attitude of the human mind to-day, betokening interior changes which have had no parellel, to our knowledge, in the past history of the race. It will be for this work, in its course, to open up, if possible, the causes which are bringing about, before our eyes, such astonishing results.

Let us see for ourselves what our surroundings are, and what they may be made capable of affording us—nearly

expresses the feelings which this new enquiring movement arouses, and the aggregate results conform, of course, to our ability to actually "see for ourselves." There was a time, not long ago, when men, as a rule, took the sacred books which they inherited from ancestors, as something utterly above all questioning enquiry respecting the claims of such Books to submissive reverential regard. They were God's, Word, or Sruti, as the case might be; that alone sufficed and the questioning faculty slept on. There were no misgivings as to the validity of that which the writings taught, or of their divine authorship. But in course of time, this spirit of enquiry, as it is called, begins to awake, and an important change creeps almost unconsciously over the feelings of men regarding their Sacred Books. The comparatively young in years scout the idea that books which will not endure the most moderate reasonable criticism can be divine in origin and worthy of reverence; while the aged, reverting to, and living again, as they can, in their old sympathies, shrink from encountering the anomalous difficulties for which free thought or modern enquiry claim a right to demand satisfactory solution. That sacred writings are freely interspersed with "myths" is probably one of the most frequent explanations by which even honest devout souls, as will as others not so devout, tide over the difficulties.

The work has been entitled Upa-Sastrâ, as being that which would prove most suggestive of its character to those for whose use it is chiefly intended. Whether the term be classical Sanscrit or not, is of little consequence, if the end be obtained. *Sastrã* is virtually the Latin *sacra*, meaning, sacred things; and *upa*, is *sub*. Thus, the contents of this work may, in accordance with the title, be characterized as comments pertaining to, and subserving, those things which are essentially sacred.

The sacred literature which it is proposed to examine comprehends all or any of those extant writings which are

or have been considered by any people as sacred or divine teachings. Every race, there is reason to believe, has something which it accounts as sacred teachings, either in the form of writings, or as traditionary memorial lays transmitted orally from generation to generation. And here the Sacred merges into the Mythic indistinguishably. The Christian's Bible declares that sacred Scripture is God's own work, delivered through human instruments indeed, but entirely independent of their co-operation. This declaration respecting the origin of sacred teachings is not peculiar to the Bible; it is the testimony in possession of every people—that their sacred oracles or teachings are divine inspirations, God-given enunciations. But we have to confine our attention, however, to that which has been handed down to us in the shape of sacred writings.

Under "*mythic literature*" are included all those writings or utterances, which, though they might not be readily admitted into the more sacred class of teachings just described as God-given Scripture, have yet, as a rule, sufficient outwardly to distinguish them from common literary productions. Their characteristic traits will be described and elucidated in due course. But, indeed, it is for form's sake rather than from any definable distinction, that the terms *sacred* and *mythic* are both used; for though the *sacred* may mount infinitely high, and the so-called *mythic* be at the other extreme, as an ultimation of Truth, yet their respective borders meet and merge into each other. The Jews, Brahmans, Bouddhists, and others, recognize degrees of holiness, so to speak, in Sacred Scriptures; a doctrine traditionally received, apparently; but the Christian nations, thinking it best to discard such doubtful classifications, unsupported by direct internal evidence, consider their sacred books, as a whole, to be the Divine Word; and with this they are mostly satisfied.

Literature is not *mythic* because it contains weird, legendary matter, but because it has been mythically, or

what is called, oracularly, produced. Mythic literature is one with sacred literature, in that all sacred literature has been mythically produced on this outer plane of life; and on the other side, all mythic literature is sacred in a higher or lower degree. The vulger idea attached to *mythic*, as synonymous with vague, illusory, fantastic, baseless, imaginary, and so forth, has no recognition in this work. All mythic utterances are poetic; and all true poetry, is such, in as much as its utterance or production is in a mythical manner. All mythic utterances, consequently, all poems, have come forth spontaneously. This means, that the will or mind of the poet, as we call such, did not control the form and matter of the utterance, as is usual in ordinary cases, but that the subject matter during its actual delivery, held in control, as though it were a positive force, the natural mind of the "poet." He hears with an inner ear, not thinks, during the process. This is the distinguishing trait respecting the production of genuine poetry; hence, of all real allegories, parables, legends, fables, in fact, of all mythic literature whether esteemed sacred or otherwise. Such literature is "*sruti*" all the world over; and it remains as an inevitable conclusion, that the person who merely passively hears and utters, is not the "poet" at all, in its proper sense. A *poet*, is literally a *maker*, but we need only attend to what has been said above, to see, that he that merely utters poetry, is not, on that account, a whit better able than others, to explain its real drift and essential meaning.

Following upon what has been said, it will be most suitable in this work to limit SACRED LITERATURE to those holy writings, which, by popular consent, are known to be consecrated to religious and divine service; while MYTHIC LITERATURE will denote ALL that which is believed to have come forth spontaneously, the result of an afflatus. To set forth in a true light the claims of poetry, and of its writers, at this stage, is unavoidable; because the alternative presents itself—that if the writer of poetry is the poet, the real

authors of our sacred literature were mortal men like ourselves. In ancient unsophisticated times, "the muse," or mythic power, was invoked to inspire the poem, and honour was thus, in form, at least, accorded to whom honour was due; but now, as a rule, such childish practices are pretended to be scouted. Pretended, is the word, for every one of any, experience in the poetic line, knows full well that he is practically dependent for his effusions, upon influences which he may invoke, but over which he has no control. That so called poets write "to order," pieces descriptive of passing events, in no way impugns the truth of what has been said. There is room for poets to be more honest, as there is room for more worthy recognition of the intrinsic claims of true poetry. If the reader can receive it, the mythic principle personified, is the real and true poet; the external agent or writer is represented by the "oaten pipe," and the melody produced, is the poem. The necessities of this work, if nothing else, require this, what may be reckoned, somewhat invidious allusion.

Thus I have endeavoured to explain the scope and meaning of the title of the work before us. If well carried out, it will have to take up and examine the comparatively occult and mysterious principles of every science, sacred and secular. The science of Divinity, is the science of divine action in the works of Creation—the science of universal active and passive Existence. On these high themes, we are all aware how gradual must be the instruction by which any considerable number of readers may be intelligently led upwards. Twenty-five years have passed since the writer began to gather from the field we are about to go over, and it seems hard to go over and re-assort the circumstantial minutœ necessary to bring down the accumulated stores of so many years to the comprehensions of beginners. Many of the earlier chapters must necessarily partake more of the nature of introductory sketches than of any approach to exhaustive detail—were one even capable of effecting such.

Seeing that the term *mystic* is so freely and often ignorantly on the tongue, in these so called matter-of-fact times, and that a certain degree of stigma generally attaches to it, it will be in place to offer a few words in explanation. All persons who produce literary work, abnormally, that is, those who cannot by usual and instant volition call forth the energies or stimulate the functions requisite for the production of such work, are mystics, whether the tone of their work indicate the same or not. Work got up and finished with an eye to the literary market, is not likely to lay itself open to charges of such a kind. But whatever the poetry that is toned down for the popular taste may be, it remains true for the time, that genuine poetic ideas in poetic language can be no other than genuine mysticism. The opinion that true poetry will admit of hyperbole and "license" must be discarded as a false one, grounded in utter ignorance of the nature of poetry. Mystic writings, ordinarily, may be characterized, without injustice, as essentially misty; that is, the subjects which they present to our minds will not harmonize with our every-day knowledge of hard facts; such subjects rather appear to the student as belonging to some unidentifiable region of abstract theory, wanting every clue to any sort of practical realization. Now it is not for any one to decide whether the world is, or is not, already too full of vague, mystical literature, for he might as well decide that there are too many rainy days or dewy nights in the year; but this work is entered upon with the intention and hope of filling up, as far as possible, the unbridged hiatus which every thoughtful reader of mythic or mystic literature must feel to intervene, between the ideal of the auther he studies, and his own substantive experience. To deal, as here purposed, with supernal subjects, will not alone constitute mysticism. We will rather, by throwing wide open the doors of her Adytum, investigate as far as mortals may, the surroundings in which Mysticism has hitherto ensconced herself.

They who attach much importance to the intricate niceties of grammatical rules, such as those, for instance, which are applied to the more ancient, and the classical Sanscrit, will not find much in this work, to be in that respect, after their taste. Such grammatical distinctions have been the subjects of study in India, perhaps for several hundreds of years, but so far as the right or practicable understanding of Sanscrit goes, the students are just exactly where their predecessors were centuries ago. The first useful lessons to be learnt in reference to the study of any science, should be those which embrace or relate to its broad principles, so that all subsequent and minor details may be therein comprehended; we look in vain to the grammars of dead languages for any scheme of the kind. Rules there may be, but exceptional forms are as numerous as coincidences. This work is not intended to be a grammatical treatise, yet enough will be brought forward to shew, on the one side, of how little avail are the fancies of grammarians to unfold the real import of language, and, on the other, the broad principles upon which the languages of men absolutely rest. They who stickle for the validity of popular systems of grammar, ought, at least, to assure themselves that they know the true meaning of the base of a word, before they attempt to place a value on its inflections. But we see that a considerable proportion of the words of dead languages have no definite meanings, but are assumed to possess this or that, often of widely divergent senses, as the context may require. Let us compare a few words, as to their essential and permanent sense, a sense, respectively, they have possessed since first uttered, with the sense they commonly bear. The English word *in.* is used, and with apparent suitability, as meaning enclosed or surrounded by something, but its true original import is, surrounding something, an enclosure, in fact, an *inn.* It is the same as the Hebrew prefix *be,* which is taken to mean, in, by, with, for, because, and so on, as the case may require; but its unchangeable meaning is, that which sur-

rounds, as its name, *beth*, a house, implies. The Greek *epi*, is variously translated; often by, upon, or above; but its actual sense is—outside of, sustained by, suspended to; meaning, accreted, or taken up from below, to that which acts as a base from above. The Sanscrit *ut*, English *out*, is subject to the same confused application. Sanscrit *uttara*, English *outer*, is correctly applied to, the North; but both *ut* and *uttara*, have their true meanings reversed when used to denote, as they do, up or above. Mythically, and in reality, *out*, is downward, because away from the centre, which is the highest point; but that which is out, or down, from a superior point of view, is inwards or up, in respect of the lowest point of view. All sacred or mythic language is subject to this kind of treatment, to this violence, to make it, if possible, coincide with man's apprehensions regarding the order or relations of surrounding natural objects. Words in the Hebrew original of the Bible may be found, that have to be translated by a score, if not fifty, different English words, to preserve a decent idiomatic form; and on the other side, an equal number of Hebrew words are often represented by one and the same English word. There is probably no remedy at present for this incertitude; it more or less, of necessity, characterizes all modern translations of ancient literature of high mythic import. But the cause is not all on the side of what is ancient, for modern conventional language is also most faulty, being often vague, and vacillating from any well-defined ideal point. The old rabbis tried to amend this state of things, in respect of the Hebrew, by appending grammatical punctuations to the text, but the result, punctuations included, is that represented above. All the contrivances that grammarians can invent, will not twist mythic language into conformity with the train of men's natural thoughts.

In dealing with the sacred or mythic literature of the nations in general, it will be assumed to be one in origin and nature, as also essentially in subject matter, notwith-

standing the distinctions or differences of form; which distinctions would appear to be Providential arrangements corresponding to the differences of national temperament, in the peoples who possess such literature. Any one who can exercise independant and unprejudiced judgment regarding the signs of the times in the course of events, must come to the conclusion that the western nations, and the English in particular, are in the ascendant, as to the ability to impart knowledge, and the useful arts of life, to the other nations of the earth. The English language, also, would appear to be the vehicle that will eventually come into widespread use for the purpose of diffusing this knowledge. Without laying much stress on the religious work likely to be accomplished by "foreign missions," it must yet be accepted as a fact in the divine ordering and control of human affairs, that good men of the West have been moved, as by instinct, to sacrifice their wealth, or ease, for the purpose of enlightening, and improving, as they hoped, far-off and comparatively uncivilized tribes. The Bible is an integrant part of the mythic literature of the world, but we may accept it as more; it appears destined to occupy a place, relative to that literature, which shall correspond to the place which the English people hold, in relation to the other nations of the world. Without directly depreciating the intrinsic value of the Scriptures of other nations, the Bible seems destined to occupy the preferential place in the estimation of literate man, as he emerges, in the course of the world-redemption, from class prejudices, and from slavish subjection to the mere literal or natural sense of holy writings. There is no room for fear, that in such a one, though a native of the East, adopting the Bible as a divine revelation, that the "Christianity" prevalent in the West, will be adopted also. There is no doctrine in the Bible, which is not to be found under some figure or other in every other holy book, nor do any of these contain any doctrine which is not to be found also in the Bible. But as a one compact book of doctrinal reference, it has come

to possess infinite advantages and collateral conveniences, compared to any thing of the kind that any other collection of sacred writings are ever likely to attain to. In the following pages, reference will be chiefly made to the Bible, as to a ready-prepared standard. Quotations will be made, however, from any source which will aptly afford them; but the native reader should endeavour to transfer all the explanatory allusions made, for the purpose of throwing light on corresponding expressions or passages in his own vernacular literature.

So far as can be yet judged, the Bible is the only system of sacred or mythic literature which furnishes us with a standard Alphabet—the Alphabet of universal serial or spheral Being. There may have been, or may now exist, such a system in the East, but it has not come to notice. So far, the Bible, thus transcends all other Scriptures in completeness and value, of which, sufficient proof shall be educed hereafter.

There are no pretensions here to the discovery of a new system, it is merely the reading of some very old tales, and such writings, by the help of an extended vision; the final results being attained by bringing together these same old tales from all quarters, and by comparison, shewing how they agree, and how their agreement indicates and proves their common origin. As to the physical or spiritual principles, or laws, theoretically propounded, they are every where, visibly working. Lest it should be thought that the writer has drawn his general ideas from the systems of philosophy which have obtained at varions epochs in the East or West, he here frankly declares, that so far as he is aware, his ideas have been drawn from no promulgated system, but have been evolved, as here presented, from his own interior consciousness; in other words, intuitively perceiving that certain grand archaic principles actuate all things, he thence infers—observation corroborating—

the consequential details as absolute necessities. He is aware, of course, that his thoughts meet with confirmation, more or less, in all the old systems, but, as said, he does not know that he is indebted to them for suggestions, not having even carefully read their doctrines. This explanation is made in view of the objections likely to be made by Western readers. But it is open to those who may feel doctrinally aggrieved at the results put forward, to propose other explications more satisfactory. There is intentionally some leaning, in the treatment of the subjects, in favour of the Eastern people, compared to the Western, for the reason, partly, that the work is written for the instruction of the former, rather than to meet the curiosity of the latter. Considering, that the English language, for a century, has been the medium, and English zeal the cause, of vast aspersive injustice towards the nations and institutions of the East, it seems but a right course to offer some such counterpoise as this, at the first opportunity. Judging from our human standpoint, it is to be regretted that the momentous affairs here dealt with are, in themselves, so difficult for the natural mind to grasp. Examples will be interspersed, to relieve in some measure the unavoidable dryness, of what will appear to readers unaccustomed to the train of ideas and style of language used, as abstract and metaphysical; but withal, it is feared, there will, in many instances, be an impossibility of their realizing, either the substance of the statements, or the great, immutable character of the literature which they are intended to elucidate.

On looking back over the M.S, before giving it into the printer's hand, a few remarks seem called for. The author perceives how imperfectly his work is written. He had hoped to be able, also, to make it more rudimentary in its style, the better to suit the apprehension of the ordinarily educated native of India; but he now feels any thing but elated at the success of his attempt. He would explain, that he has found it to be comparatively easy to merely

think out his subjects, and to frame his conclusions to the satisfaction of his own mind; but when he comes to trace these out on paper, in a clear and connected style adapted for the perusal of readers to whom the ideas will be in great part new, he feels his inability, alike, either to do justice to the great subjects, or to meet the expectations that one might form, in a literary point of view. Whether the exercise of deep thought, and a consequent fertility of ideas, be inconsistent with fluency of language, he leaves to others to decide; he only knows that he experiences, what may be called, an unpliancy in the faculties which should give expression to thought, when it happens to be deep and close. He has, however, done his best, and he hopes the reader will accept it as such. The work has been written by bits and scraps, amidst the cares of daily business, and of many other disturbing elements, which necessarily interfere with the composure requisite to evolve and indite in orderly sequence, ideas pertaining to such profound subjects as are here dealt with. He can only hope, that the faults observable, will not materially affect the sense which he has intended to convey. Of the absolute value of the thoughts propounded, and their intrinsic coherency as a whole, apart from their poor setting, the writer is bold to declare, that he holds a high estimate; otherwise, he would never have been at the labour to put them into print. But he not only feels assured of their value, intrinsically, but also of their practical value to the world at large; and also, of the appropriateness of the times, for their publication. The literati of the world have long been offering solutions of the difficulties which beset the varieties of religious belief, and the enigmatic monstrosities which enlightened reason thinks it detects in some of them; holding, as these enigmas do, in unaccountable subjection, the minds of millions of men, who, otherwise, seem amenable enough to common sense. Whether the solutions here offered, of such difficulties, are really truer and more consistent than those which have been offered by others, time, that proves all things, can alone shew.

AUM.

This is a form of salutation to the Deity, and commonly precedes forms of prayer, or invocations. It is nearly the same in substance as that which is in use among Christians—To the Father, Son, and Holy Spirit. As a tri-literal symbol of Deity, it partakes, to a great extent, of the nature of that divine formula which we find in the Bible—I am Alpha (A), and Omega (O), the (M)ighty One. According to the Tamir poet, A, as being first, symbolizes the Eternal or Unchangeable God. But He has other attributes beside that of eternity, and the three-lettered form is, for appreciable reasons, used. Every thing that we can think of, or that exists, is what it is because of its being one in a series of three. The word *God*, for instance, does not mean an abstraction, an independent entity. He is not, and cannot be, an isolated Existence. He is God in relation, which is inseverable, to that which is not God, as yet. There is no letter or combination of letters of the Alphabet, which is capable of denoting an isolated being or thing, for, as stated, all exist and are, by virtue of relationship. God is God, because Humanity is his body; just as man is man, because he is the head, in respect of which *woman* is the *womb*, or body. We could as reasonably entertain the idea of a human head living without a body, as entertain the idea, that the Deity exists apart from man and the material creation. He is above all, and in all things, but He has no existence apart from them. The Deity is a cause, which must work by means; the means being, what woman is to man, a part of himself. The male principle is cause, the female principle is means, and offspring is the object, end, ultimation, effect, or what term else we may use. It is in this sense that the syllable AUM, represents not merely the Deity, but the Deity in His operations. The worshiper approaches a working Deity, and in uttering the mystic syllable, offers himself as the material to be worked upon. The name, *Udgitha*, means, that which goes

forth operative; and *Gayatri*, the steps or stages by which the harmonious procession of the divine power reaches the self-devoted worshiper. The Vedic AUM, corresponds to the Biblical form before given, and one description will do for both. Though the serial form of cause, means, and end, was mentioned to show the order in which all activity must necessarily proceed, the three-lettered formula or symbol is not really in accord with that order, for the reason, that it represents Deity merely as cause (A), and means (M); for the effect would be not in the divine, but in the human sphere. So the Christian formula of Deity, is limited in the same manner, and for the same reason. A, represents Abba, the Male Parent-cause; U, stands for Son (Gr. *u-ios*), a secondary cause; and M, represents the inferior Mother-form of Deity; by means of which, the son, as in her womb, is to be projected into an ultimate sphere, as the Parent-cause in ultimates. M, stands for mahat, might, or greatness, because it has been gathered from without, just as the fœtus again accretes to itself might and greatness from the mother-substance. The work of the heavens, is the subjugation of the earth; therefore progeny, or sons, are likened to weapons or extensions of the parent-force, and the parent who possesses them, to a mighty man. "As arrows in the hand of a mighty man, so are children"—as a means of subduing enemies.

In entering upon a work of this kind, there must necessarily occur repeated instances where the reader will be liable to feel as though the explanations are inconclusive, or mere arbitrary accommodations. But each branch of enquiry, and each principle of interpretation, shall have due attention and elucidation in their place.

THE SRUTI.

Sruti means, things heard. Men are every where commanded to hear what God shall say to them. It amounts to the same, whether we call the divine oracles, as in the

East, that which comes by the ear, or whether we call them, as in the West, the Word of God; meaning, that *rod* which is to be feared and obeyed. *Word* is *wort,* a plant, shoot, or *rod.*

Men, in Scripture, are said to see before them, but to hear from behind. To see, is active and positive; to hear, is a passive and submissive attitude towards that which is above us. But the exterior human ear is by conformation adapted to receive sounds from the front, and below, rather than from behind and above. This must be explained. There are five external senses; beginning from the lowest, touch, by the skin, takes note of solid substances; taste, by the palate, tries the essences of organic substances ; smell, by the olfactory organs, observes the qualities of aromas; sight, by the eye, is adapted to the æther, or solar atmosphere, and hearing, by the ear, is effected by the air. In this last instance, it will be observed, that the ascending order is broken, for while the eye, which is the organ of the front or intellectual part of the brain corresponds to the ætherial or solar element, the ear, which is the organ of the hinder or emotional part of the brain, and superior to the other, descends to the grosser air, as its element. In the times to come, of man's renovation, it is promised, that he shall hear a voice behind him teaching him of the way in which to walk. And one of the most important books of the Bible, the Revelation of John, was delivered to him after his being prepared to receive it, by first hearing the Voice, which comes to the natural mind from behind ; that is, coming in the direction from the posterior region to the front of the brain. But the truth is, man has six senses, and the sixth, is the highest, that which, if developed and allowed free action, as will be the case hereafter in his restoration, will hear the divine Voice.

Man's organs of sense correspond to the degrees of natural substance, ranged thus,—solid substances,

essences, aromas, air, æther, magnetic element, primal element; which last, constitutes the atmosphere, as it were, of the central sun of Space. The eye is ætherial, the higher ear is of the prime element which links nature to spirit. To the magnetic element, a prone-inclined interior ear corresponds, the organ which yielded to the tempter's voice when primal man, by listening, fell from his integrity. The phrase abroad in some writings, "the magnetism of the hells," is thus absolutely correct. But more on this point in the sequel.

Sruti, is commonly accepted as meaning, things heard; but this cannot represent, as man accepts it, the essential meaning. *Sruti*, if from *sru*, means obedience, and obedience, in fallen man, involves organic and constitutional change; if from *Svri*, it means the reception of what is sounded out. But, *svir*, means also, to torment, wound, kill; and *svaru*, a form of the same root, means, an arrow, Indra's thunderbolt, sparkles from the sacrificial fire. Now taking the general gist of all these meanings, we find the Sanscrit, *sruti*, and the English, *heard*, to afford exactly the same sense; for *heard* is *eared*, and to ear, is to dig or plough; thus, by torment, to subdue and make obedient, as the land to the husbandman's use. *Sruti*, if not exactly the same word, at least, corresponds to the English, *script*, also meaning, that which is engraven, or digged into. Thus we see, that *sruti*, means, things heard; and *heard*, means engraved, cut into, as the arrow or thunderbolt cuts in. Hence, the essential meaning of *sruti*, is that which is engraven upon the Soul by the Divine Hand; and it follows, that all we have on earth in the shape of Veda, or Bible, is but the mere reflection or echo of the interior reality.

Man's outer ear is below the organism of the cerebellum or hinder brain, just as the eye is below the organism of the cerebrum or front brain; all indicative of the downward tendency of the sensual-natural inclinations. This is

why the air is the element of the outer ear, standing as a sentinel against danger, rather than as betokening obedience in any especial way. The true ascending order of the senses, in conformity to their respective elements, was shewn. The outer and lower ear is one with the air; the eye, the gate of the frontal brain, is one with the æther, and the inmost ear, the door of the posterior brain and directed upwards, is one with that element which is still more subtle than the æther—the life-breath of the sun's lungs, as we may say, and known to the ancients as the Primum Mobile or First Mover, the home of physical heat, the medium of communication between the heavens and earth. Now, it is by the operation of this unseen organ, this inner up-turned ear communicating with the outmost ear-plane, or the plane of language, and acting independently of the perverted magnetic plane, that Sruti, or oracular mythic effusions of every shade and digree reach the outer plane of life.

It is supposed by Western thinkers, that religious doctrine can be treated and kept separate from physical science, and from philosophy; and they wonder to find Vedic literature and its dogmas so blended with natural or cosmic philosophy, as is the case in the various schools of the East; but such a separation is an impossibility, unless we would so cramp the limits of both as to practically leave them but mere torsos or trunks, deprived alike of primal head and naturally developed extremities. No way offers itself to us of properly treating the simplest sacred subject without including its concomitant natural scientific elements. Scientific digressions, which must necessarily be brought in here and there, may seem dry matter to some, but there is really no alternative, if the corresponding spiritual facts are to be fairly apprehended.

Doubtless, this higher and more exquisite ear, spoken of above, exists to some rudimentary extent, even now

in every man, but its existence, however finely developed, is not sufficient to secure a safe passage down for inspirational or mythic truth. In ordinary mental processes, the emotions generated in the cerebellum or will-principle, flow into the intellectual or frontal region to be invested there with what may be called, their garment of circumspection, as a means of attaining their objects. But this intellectual brain, in its inmosts, is the tree of sensual knowledge, the perverted magnetic plane, the serpent on the outskirts of Eden, the intellectual light which affords to Satan his cold, bright angelhood; and heavenly truth, if transmitted through such a medium, would not retain much of its pristine character by the time it reached this outer plane of earth. It would, as an actuality, descend, but in its transmission, would be contorted from its original form to the idealism of the fallen natural mind; it would be simply, of the earth, sensual; and entirely bereft of its original high mythic qualities.

When sacred utterances are characterized as Sruti, we may accept the term as contradistinguishing them from ordinary mental effusions, which are essentially rational, and according to the dictates of the natural corporeal judgment. Sruti, would thus be tantamount to utterances unrecognizable, illogical, or irrational, from the natural point of view. When divine or mythic utterances are to be transmitted, the intellectual brain is thrown into a torpid or quiescent state, and they then descend, in their germinal state, from the plane of the inner ear where they are first received, through the will or hinder part of the brain, and thence on by an interior way to the outer ear, without being affected by the proclivities of the perverted intellect.

The Bible represents the receivers of Gospel, as foolish, (that is, unintellectual) when tried by the worldly-wise standard. "Not many wise are called," because the intellect cannot, as a rule, receive the heavenly influences.

It will die rather than yield to them, it will die at length under the compulsory reception of them. So with poetic or mythic inspiration in the high faculties of the mind, as with that of the gospel in the soul. Not many wise, that is, not many of those in whom the intellectual principle is well developed, are competent to receive and transmit the decending mythic influences which develope into true poetry for men. The "simple" are usually the experts, here.

The outer ear-plane, is that of the air, of sound, of speech or language. Hence, when the burning ideal-germs of high truth descend from the upper to the lower ear, or mental region of speech, the faculties of language or word-picturing become correspondingly stimulated, and a fluency results which is entirely above and beyond that which accompanies the usual common processions of thought. That there are latent in the human subject, extraordinary powers, by which sublimest thought may find sublimest vocal expression, is well attested by the numerous instances in which comparatively uneducated persons have, when in somnambulic or extatic states, delivered themselves in strains of eloquence. In such cases, it is plain, that the action of the descending germinal truth-forms is automatic, that is, they fall as quickening germs into their mental soil, and there envolve themselves in appropriate language by their own inherent selective powers.

All mythic langnage, as we may now see, is what is heard in, or impressed upon, the highest and pure regionof the human brain, a region which may fairly be termed the solar-celestial of man's organization; and when thus heard, it still preserves itself unaffected, in its descent, from any influence of the human natural mind. Even the language itself, if the process is perfect, is evolved independently of any co-operation of the utterer. As our subject is "the Sruti," or real myth, it would be out of place to consider the nature of utterances in which the process is imperfect, or of a mixed and diluted character.

Scripture, as a name given to sacred books, is so, because God inscribes or engraves His truth upon the soul or *heart*. *Heart* means *court*, and the heart upon which He writes, is that highest, purest, organ which occupies the back part of the head; an organ, in its real and material, though impalpable essentials, which is constituted of the solar substance itself, and bearing the same relation to certain parts of the front brain, which the sun's heat bears to his light. This heart, the highest and central organ of the body, is the outwork or vestibule of heaven—the sensible abode of Deity, who calls himself "The Dweller in the Heart." It is the same subline organ which is referred to, whether as forming, a dwelling for the Dweller, an ear digged into or opened to the divine Voice, or a soul-tablet on which the Sacred Scriptures are engraved.

Now, having said that all mythic utterances, that is, Sruti of every degree, are born and elaborated in that pure solar sphere to which sin and disorder have never penetrated, the question presents itself—What should we reasonably expect the general purport to be, of such communications? Or, to put the question in another form—What subject of sufficient interest could occupy the minds of the Intelligences of that sphere, which requires to be transmitted down, as being of like interest to ourselves? There can be but one answer, and upon that may be unhesitatingly based the whole scheme, as it resolves itself, to be unfolded in this book. The subject of subjects, of paramount interest to pure Intelligences and men alike, is, The Restoration of man, through the destruction of Evil, and the permanent establishment of Good, upon this Earth. The burden of every genuine mythic utterance—be it of the Bible, of the Koran, of the Veda; be it chastest hymn-like lyric, or scurrilous satire; be it high cosmic science, wrought out in Purana or Upanishad, or be it simplest, peurile Folk-lore—consist in a series of events clustering around the

Avatars, around the successive stages of the descent of the Divine Life towards this outer world, when the due time shall come. It would, though, be next to impossible for the unpractised to detect the description of any of these events as underlying ordinary mythic utterances; and yet they are there, bare as it is possible to make them, in the present state of verbal usage. There could be no readier means of drawing a full measure of distrust and ridicule upon this work, than to recount some of the works which have been mythically produced, and, as a consequence, are really figurative descriptions ofevents of the first importance to the welfare of our race.

The Sruti or Sacred Scriptures of the various races, are thus seen to be "remains," literary indeed, but far removed in character from the literary brain-work of men. Here we are to look for the real instrument which has gradually improved and modified the dialects of the nations. The mythic chanters and writers have been the unconscious teachers of language, the moulders of the popular tongue, in all ages of time, in all stages of language, among all tribes of people. But while, on the one hand, mythic effusions of a certain inferior and popular kind have furnished continuously, age after age, the exemplars of improved lingual construction, intended for, and worthy of, study and imitation, we are, on the other hand, entirely precluded from entertaining the opinion that such forms of language as that of the Sanscrit, the Pali, the Zend, the Hebrew, the Arabic (of the Koran), the Homeric and Hellenistic Greek, the Icelandic of the Eddas, or oven the Shen Tamir, were ever dialects in common colloquial use. There has simply been a high poetic or sacred dialect, along-side of the colloquial one.

The diction of the original Sacred Books of every people, is at this day what it has always been—a strange tongue to the people who reverence and look to them.

These Sacred Books, in fact, need, respectively, translating into the Vernacular tongue of the people, before they can be understood, except to some extent by the learned few. We must put from our minds the vain assertions of modern scholars, that any of these sacred languages are rich, expressive, high-polished, and so on. They doubtless possess these qualities, judged from an immortal standpoint, but the man who would say so, judging of them merely as works of human skill, speaks at random perhaps, mistaking, in his enthusiasm, the insurmountable difficulties he encounters, in respect of inflexional and syntactical construction, as so many instances of literary excellence or polish.

He who soberly and without prejudice takes up the study of any of these sacred tongues, must soon be convinced, if he has a discerning judgment, that all the grammatical rules that grammarians can invent or frame will not meet the exigencies of the case; that in consequence of the frequency of the apparently anomalous forms of construction which present themselves such writings cannot be reckoned amenable to the ordinary laws of lingual or verbal inflective combination. To attribute those difficulties to the antiquity of the writings, is a mere shift, for antiquity, in respect of linguistic forms, means simplicity, rather than complexity of construction. But the subject will have more attention in its place. It is in the meaning of root words, as they are called, that exegetical science is primarily at fault, the apparent difficulties of construction being the secondary result,

Though all sacred writings do not partake of these characteristic "difficulties" to the same extent, yet, what has been said, applies more or less to all mythic utterances. We should perhaps not be far wrong, if we accept it as a general rule, with exceptions of course, that the higher the sacredness of the book, the greater is the divergence

of its diction from that which could have prevailed at any time in the intercourse of common life; which, put into another form of expression, presents to our minds the remarkable truth, that the Divine Voice reaches men, as to their natural consciousness, in a dialect which we are obliged to account strange and foreign to them. We cannot but accept this as the Divine Will, seeing that it is a common, patent fact; and it should lead every thoughtful person to seriously consider how it affects mankind; or rather, what are the circumstances in man's state which accord with such a fact.

It needs not argument, one should think, here to establish the truth that education, even the best religious education, is powerless, as to directly raising the religious principle in the soul of man. Religion is love and devotion looking upwards; knowledge, is not necessarily heavenly, its symbol is the serpent. Whatever else it may be able to effect, such as social amelioration and so forth, religious teaching, in itself, fails to reach and influence the "hidden man of the heart." For the present, this must stand as it is. Sacred Books, with all their divine precepts, doctrines, promises and examples, can do no more than furnish the devotee with, as it were, reflective realizations of the ideas innate to his spiritual condition. The religious experiences of all time shew, that the grasping of the soul towards this or that truth is but the outward expression of a pre-existing internal condition, which has at length become matured when, as manifested, the corresponding truth could be so eagerly and practically appropriated. Truth cannot penetrate to the soul; if they meet, it must be by the soul stooping to adopt the truth.

The teachings of Sacred Books might, we can suppose, make men wiser, but to develope this kind of wisdom without a corresponding internal basis, would be to develope the intellectual pride of the fiend, and a wisdom that

could only be, as was said, of the serpent. Here are the circumstances we are in search of, that accord with the giving of Sacred Books in comparatively unknown tongues. The root of the words *muse*, *mystic*, *myth*, is considered to be *mu*, signifying to cover, hide, clothe, as in language. The Deity speaks to men in parables—"without a parable spake he not unto them." Divine Truth, more pure and resplendent than the light, must be veiled, covered, bedimmed, hid in figure and allegory, before it can be set for man's acceptance. The sacred writings themselves, are veilings to their more interior forms of truth, but it is left for men to complete this series of coverings—to more fully hide the truth from their eyes—by means of their translations, interpretations and glosses, modelled by each one to suit his cherished opinions; for he has no power to act otherwise, however honestly intentioned. Every true religious doctrine, and every religious heresy, may alike be confirmed to the satisfaction of their respective advocates, by appeal to sacred writ. It is open to every one to contort the apparently indecisive language of the Sacred Books, to suit his own fancy—it may be for righteousness and good, in the case of this man, it may be for wrong and evil in the case of that. Hence, the countless number of schools and sects of religious opinion. The more intellectual the people, the greater the tendency to divisions and sub-divisions of opinion; not one of which but may claim, perhaps, divine sanction. Men are not what their sacred writings make them, but the sacred writings are just what men's acceptation of them makes them; and their deity corresponds. And yet, the Sacred Books are a mirror in which the good man may, for his guidance, see reflected the painfully subduing experiences of his own pilgrimage on earth, as well as the ineffable recompences which await him at his journey's end. And for the world at large too, its system of Sacred Books is as indispensable as earth's supply of food.

This is not a work in which to criticise, as to their merits, the mere doctrines and deeds of men, further than our subjects require for exemplification. All alike have sinned. But it may be, that some will think that the ineffectiveness of sacred writings to influence men through the mere process of teaching, has been overdrawn. The burden, directly or indirectly, of all Scripture messages to man, is self-surrendery, self-sacrifice, a dying unto the present life, a reviving unto that which is to come. The ceremonial rites and observances prescribed by Buddhism, by Brahmaism, by Shamanism, Judaism, Mahomedanism, and Christianity, all exclusively refer to sacrificial and regenerative processes in the soul itself; and this would be clearly seen, were the vails removed from Scripture and from the hearts and eyes of men. In all these instances, from the extreme East to the extreme West, mere outward symbolical forms have been, with the apparent consent of Scripture, been substituted for the interior vital processes themselves. Is the Scripture, as read, definite or indefinite, effectual or ineffectual here? The blood of beasts may flow, or utensils be cleansed, the sacred fire be sustained, or pilgrimages performed, but the evil of the man, the object aimed at, is not touched. Where the divine injunctions do happen to stand out in clear and decisive language, unquestionable, they prove still ineffectual. The mind shrinks back into itself from encountering them; and then some subterfuge is sought suitable to the occasion. Pious or impious, self-preservation is the all-powerful law which prevails. The sum and substance of all such subterfuges—we may almost say, of all subterfuges whatever, is safety through some cherished form or other of the doctrine of vicarious sacrifice. Other life blood shall flow rather than that of the sinner's soul; the pot is zealously scoured rather than the heart; the sacred fire may be on the house-hold hearth, if formality now goes so far at all, but devotion is cold, and corruption remains unconsumed; the earthly shrine is built, or visited, with all shew, but the face is not towards heaven.

Salvation by vicarious sacrifice, is the essence of human hope, East and West. In principle, there exists no difference between the poor Shanar sacrificing his cock to avert wrath, and the evangelical Christian "by faith" transferring his liabilities to the Man upon Calvary. The teaching of every Church, of every sect that exists, is more or less but a specious system of presenting acceptable and pleasant subterfuges to escape, if possible, that one great ordeal which our frail humanity instinctively dreads—the dying personally unto sin. It is this instinct which chiefly lends to death its gloom, a gloom which no strewing of bright flowers can wholly dispel.

The Shastrâ and the Bible alike declare, that it is through much tribulation, prostrating sufferings, scathing fire, that man can rise to pure immortal life; and yet we all willingly deceive ourselves, cherishing, in some of its million forms, the unfounded doctrine, that we may each one escape sacrifice through the immolation of some other victim. Scriptures may appear to countenance, and the instincts of humanity to corroborate, this widely prevailing doctrine of vicarious sacrifice ; but it is not in accordance exactly with either rational judgment or the absolute truth of Scripture, as we shall hereafter see, in its proper place The truth here sought to be exemplified is—that the real tenor of Scripture is in kindest mercy hid from natural man; at the same time that he can gather therefrom, instruction suited to his every possible need.

DHARMA, SATYA.

There are, as all are convinced, two opposing principles operative in the world. It is not of very great consequence, at this stage, whether we regard them as mere principles, or as actual self-conscious personalities, representing their respective systems; for until we clearly apprehend what constitutes a mere principle, and what a

personality, we had better use either, just as ordinary usage and the occasion may dictate. All who read Sacred Books know well, that falsity and evil are inseparable from the elements of weakness, and that they are to eventually fall before the power of truth and goodness. On surveying the various systems of things around us, we see the principles of strength and weakness everywhere manifest in the distinctions of sex. Scripture too, supports this view, presenting womanto us as the weak vessel, both physicallyand morally. Man, is the form of positive force, the lover; she, the receptive form and object which seduces him from his true allegiance and steadfastness. She leads, in the way of error and transgression, he follows. Buddhism teaches—"that which is named Woman, is Sin"; and Christianity, that spiritual purity consists in being free from defilement by women. But we may sum up and say, that the ceremonial laws of all people recognize contact with the woman as defilement. Here we have presented to us the two principles, distinct and antagonistic, so long as they are apart; but constituting a unity of energy and error when combined. The modesty of feminine virtue, and the sense of shame which, since the loss of innocence, spontaneously attaches to the more intimate relations of the sexes, betray the evil consequences which ensue therefrom; and if requisite, would alone suffice for proof of what sex-distinctions and intercourse morally represent. There is opening for deep moralizing here; this sensitiveness to shame, or let it be, sense of decency, if we will gloze over the discreditable cause, had no existence in Eden. Its depth is commensurate still, with man's distance from the Eden-state, indicating the measure of his fall from that state of innocence. The Aboriginal occupies the highest place here, and the people representing the most advanced civilization, the lowest. Then what folly is betrayed by these last, in their squeamish delicacy, towards others when reprobating the manners of people whose harmless genius has no need for the cultivation of such fastidiousness in

sexual matters! In man's fallen state, sexual intercourse is sin, as his sense of shame betrays.

Then sin, at least of the type here shewn, is a necessity of our being? The one and only answer is—sexual union is a law. In man's fallen state, sex-intercourse is, according to a Scriptural expression, a sowing to the flesh; and he who does so, will surely reap therefrom his harvest of spiritual death. Hence, there is a law of sin operating, and its evolution is, of necessity, sin and spiritual death. But death is Life's mask.

Now it must be evident, that what has been advanced, however true it may be as moral facts in a sort of abstract history of humanity, it does not agree with natural observation and experience. This we will look into before we proceed further, as it affords us an instructive instance of the hiatus or gap which separates the actualities which mythic language describes, from the circumstances which surround us. The statements made, and the doctrines implied, are perfectly scriptural, and of course, true; but withal, the facts of outer life are a contradiction to them in very material respects. Although not directly to the present point, enough has been already said in former pages to shew, that Scripture, and we may include mythic productions in general, view and estimate things and events from above; that while they take cognizance of, and describe causes and the initiatory stages of action and state,our minds, it may be, are occupied with what are in reality produced, yea, are thrice re-produced and ultimated, effects. We are, as we may say, on the earth, looking up to phenominal effects projected to our view from the clouds above us; while the Intelligences which give expression to the Sruti sit throned in the sun, the seat of natural cause, the focus of day and of doing. It may hence be easily judged, how impossible often-times it must necessarily be, to reconcile mythic description with natural circumstance. We know how much the

aspect of a thing may differ, viewed from divergent points, or by different minds; but in the case we are considering, it is not a mere change of view, the very things themselves are changed, both in essence and manifestation. A description appropriate to the higher point of view, as mythic language must be, cannot evidently be also appropriate to the lower. If transferred, and made to do duty in its strange sphere, there must be a wrenching of something from its ligitimate connection and use; either there must result misrepresentation, or the verbal expressions must, by a kind of convention, be allowed to assume fictitious meanings, corresponding to the altered circumstances. The words of our common languages are all mythic, or from the solar stand-point, in respect of their radical and true import; all have been bestowed upon man by means of the Sruti, or mythic utterances, in their various forms; and it is only by arbitrarily imposing upon these words various and forced meanings—multitudinous shades of meanings, suited to the context or the occasion—that anything like sustained coherence in sense and diction can be educed from mythic lore. Thus, language, in its colloquial or popular usage, divorced from its original grand ideals, and from its status of an immutable symbolism, has, in its degradation, become but a system of shifting signs, at the mercy of every sleight-of-hand performer.

To the want of the means of identifying mythic terms with, and applying them to, the particular subjects that should, on the natural plane, be represented by them; and of the misapprehension that thereupon ensues, attention shall be given in course; only glancing at the fact in passing—that Man, in his wondrous organization, constitutes the world of Scripture and myth; that it is upon him that the geography, and history, and astronomy of Sacred Books all concentre, and that in him all have their realization. One has only to separate the literary lore of the world into its to parts, the mythic and the natural, to discover how

vastly the former prepouderates, and what astounding misconceptions are, to the present hour, derived from it. We have here digressed to our old subject; that of the Sruti, or mythic utterance. Unfortunately for the perspicuity of our work, if it should otherwise chance to have possessed any, all things that we can be called to examine, exist after an orbic ideal, and our pursuit necessarily leads us round and round. In doing so, we can scarcely avoid coming now and agaiu, upon some of our old subjects.

In their spheral relations, sex distinctions are represented by the yellow and white of the egg, the male or yellow drawing, absorbing and assimilating the passive white, while that which is resistant and unassimilable, the shell, is rejected as exuviæ. Inorganic nature represents sex-distinctions in its land and water, continents and seas; the one ascensive, steadfast, as looking up gratefully for blessings, past and to come; the other tending downwards, "unstable as water," barren as the hungry sea. The action of the male is that of the attracting nucleus in a passive matrix; as the sown seed-germ in the soil; as the heated globule of air, which involves itself in moisture until its positive force or ardour is so far quenched, that an equilibrium is established between its sustaining power and the dead weight of water in which it has involved itself. These examples are deeply instructive in their bearing, if understood. There is but one force in existence, we may term it the power of love, or of heat, or of positivity; and it has but one primitive phase, one mode of motion, which is, the vortical sweep or whirl, into which, vacuum-like, by reason of its relative levity or life-fullness, the grosser surroundings tend to flow. Here we may see too, on the one hand, the explanation so far as it goes, of the nature of universal attraction, and on the other, that of universal gravitation. Vortical centres of action, mean, centres of higher activity, higher levity or the power of lifting, and higher vitality in connection with the universal Vital Existence. The grosser

particles surrounding a vorticle of air, gravitate into it as into a higher state of life, of which they are to partake ; the grosser substances also, constituting the surface of the earth, gravitate towards its central vortex, and thus tending to an equilibrium, for the same reason. All things, except the natural mind, gasp for, and drink in, the elements of a superior life ; all gravitate upwards—not downwards—to their primal source of life. The gross shell of our orb gasps for the central solar life in its bosom, and in doing so, gravitates inwards—not downwards—to it; the planets gasp for, and gravitate to the sun, the fount of their life ; and lastly, the iron, gasps for, under certain conditions, and gravitates to, its own magnetic focal source of energy. Each involuntary heave of the human chest for breath, is but a form of the one gravitative power by which all things are being continuously re-vitalized, and energized, and so raised nearer and nearer to the living source of Being. The vacuum-like vortex of subtler substantive life, thus concentering, and so pervading and actuating all forms, from atoms to solar systems and "universes," constitute the male force. The objects which yield themselves to this up-lifting tendency, are representative of feminine truth and faithfulness in unfallen spheres ; while the iron, which looks away from the real centre of life, to a hyperborean one of its own, represents in first principles, the feminine, that is, the intellectual organism, which is unyielding and resistant to the higher assimilative life.

The male or steadfast principle, is that which aggressively extends itself outwards, "that which is from above;" the feminine, on the contrary, is that which is to be picked up and assimilated, that which is from beneath. Now if we imagine some comparatively high and pure stage of existence, where the two principles are balanced, where the male, by sheer vital force, can compel surrendery, can take up and sustain intact, the opposite principle, leaving no resistant remnant or shell to fall away, we conceive of a

state where sexual intercourse, or the exercise of love on the part of the male, is not sin, is not productive of declension, but is self-sacrificing, and, as it where, redemptive. The progeny that will result in such case, and be projected to a lower sphere, will in itself also possess a balanced nature, corresponding to the duality whence it sprang. But though balanced in itself, and inheriting a nature from both parents, as we will say, it yet possesses, as a compound form of force, but the relative proportion of the male energy of its male progenitor. If it proceeds to enact the male on passive surroundings, its sustaining power must prove deficient, there will be a falling away on the feminine or passive side, and a dragging down and degeneracy on the male side. Here sin is initiated, here is a "sowing to the flesh;" and we can see, by repeating the process to our minds, that the two natures which at first were balanced and able unitedly to maintain allegiance to the highest good, would at length, by the natural course of successive generation, retain but the shadow—if even that—of the primitive sustaining power. This quenching process, often repeated from offspring to offspring, would necessarily tend to drown the dwindling life to the last spark; till in the end, instead of the ardent male principle assimilating and lifting the passive female, the reverse would be the case; and the true male characteristics be obliterated and unrecognizable. Such is man—every man—the wreck of his primal self; and such the silken cords by which our quondam giant has suffered himself to be dragged down and enslaved. It is to this downward course of the male principle in its way to exterior birth, that the Scripture alludes, where it says, "he goeth after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks." Such is man's—every man's.—"Fall,"

The consideration which the ordinary literature of the time claims of us, is that which the intellect, in its debased natural state, voluntarily concedes; the considera-

tion which sacred or mythic literature extorts from the mass of mankind, is based upon instinct; for it is oftentimes involuntary, and opposed to men's reason. Very many of our natural social institutions, and much that "the more enlightened" esteem as superstitious observances—which, if not exactly ill-judged and worse adapted, are to say the least, not well suited to the present circumstances—continue to hold their place by virtue of instinct, by virtue of what may be called—the blind, eyeless dictates of a supernal nature in man. The celibacy of the priesthood in different churches, for instance, is based upon instinct; is the reflection of feeling projected from that high, pure, and priestly plane of interior life, which is capable, as an individual conscious entity, one might say, of analyzing the nevitable results of ordinary sexual concourse. To confirm the statements made, and so bring them home to our own doors, allow it to be asked, "Lives there the man with soul so dead" that he has never instinctively felt, that in bending himself to woman, even where the tenderest natural ties have existed, he has not thereby stooped in respect of manly nobility, and consciously lost ground, as her strong supporter, without elevating or any way benefiting her? These are the sad undertones which come floating down to us as mementos of our lost Eden state.

Hitherto we have been attempting to trace, in the generative descent of man to his birth on this outer plane, the causes or influences which lead to that degradation which our experience, as well as the strictures which mythic discourse is ever directing against him, more than sufficiently attest. Mâyâ has darkened the very lights in the expanse of his mind, has, from small beginnings, come at length to exercise such control as practically to extinguish the faculties which entitle the human family to be reckoned, in the genuine senses of the terms, as either rational or possessed of moral rectitude. We will now proceed to examine the means which the Sruti reveal, as that by which

man's interior and exterior natures may be brought into harmony; how the "fall" or degradation wrought by "sowing to the flesh," that is, by sowing human seed from unworthy—such as carnal and sensual—motives, may be remedied; in short, how Mâyâ may become Satya, and the buried and obliterated man stand forth in more than his pristine power and majesty as Dharma-rajah, the Prince of Virtue.

The sects of Christendom lay immense stress, in the comparisons which they are accustomed to make of their own with other religious creeds, on the tenet which they think peculiar to Christianity, namely, the redemption of the world by the sacrifice of a divine man—Jesus the Christ. It has been already stated, that all the Sruti that ever fell into the ears of men refer to events which cluster around the Avatâras or stages of descent—ascent, if we will—by which mankind are to attain beatitude in the divine bosom. To be more exact, it should be explained, that the subjects, events, circumstances, which mythic lore presents to us, constitute primarily the history of the life of that dual Man (homo) who, as a centre or pivot to the entire human family, becomes the means of conveying down that substantive Divine Essence and Power which is to raise the entire race from its degradation, disorder, and misery. The human family of all times, is made up of individuals—not one of whom is precisely like another—in the aggregate possessing infinite diversities of nature and experience. This family, made up apparently of such heterogeneous parts, is—or is to be—in reality, a complete organized body, lacking not even a monad. For want of a better similitude, we may liken the new heart or centre, or pivotal man of this body, which is to reconstitute and raise it, to a vertical conduit let down, or rather working its way down, through the successive direct lineal generations, with their respective sub-extensions which form so many horizontal planes from the top throughout. This new

heart works its way down, reconstructing as it proceeds; because not with the infancy of the race is it born into the world, but in the "fulness of time" its descent takes place. This pivotal heart-man who is to occupy such an important position, from whom humanity is to drink new life, and who is thus to enact such a wondrous part towards every individual of the race, must, in order to fully perform his office, stand for that race God-ward, the mediatorial representative of every individual particular of those infinite diversities above spoken of. He must inherit into every one of all those characteristic diversities, whatever they may be, good or bad, excellent or excrable; he must be the entire race in miniature; an organized and a perfect type of its aggregate and component parts. This pivotal man's experiences too, must be perfectly representative. His experiences of the universal life of the race, indeed, will necessarily grow out of his corresponding diversities of nature and character, but this does not comprehend all the experiences that are alluded to. His birth, both as to externals and internals, must be the circumstantial prototype—though subsequent in time—of the ancestral birth of the race; its childhood and growth also, corresponding to his; and altogether, his life's history must be the exemplar, the very original, as to events, of the life-history of the great world into which he comes. And then, as to his bodily form or oragnization, to complete the resentative character, his personality must likewise sensitively embrace, in type and archetype, the lower physical creation as well as the human; for all are links inseparable from one another. In him must be the original of the constellated firmament, and of the monster-haunted abyss; the angelic heavens and infernus; the hills and plains, rivers and seas; the animal, vegetable, and mineral kingdoms; in him, in fine, all fulness must dwell; even the fulness of Him "who filleth all things."

Now, keeping all these particulars in mind, it becomes evident, that whatever may be predicated, is so of him first

who is the higher and represents; and afterwards, in an inferior sense, of that which is represented. The whole is predicated of him alone, whereas, the same whole of the Sruti has to be infinitely divided, as we may say, for appropriation respectively, by the units represented. In this way it is correct to say, that the representative and pivotal man of the race, its new God-given heart, as it were, is the subject directly of all mythic literature; and, more remotely, that this literature, as its circumstantial details may suit, is distributively applicable to humanity at large. It is through this pivotal man as being an incarnation of the Divine Essence, that the redemption of the race is to be wrought out. Whether this incarnation or avatâr be called Christ, or Krishna, or Buddha; whether death reaches him through the "heel" or through the belly, is merely a figure-of-myth distinction to us.

It has been shewn how the germinal soul of man, in its births to the outer plane by the natural course of procreation, becomes, as it descends, more and more materialized; that is, over-weighed with the matrix-matter or Mâyâ into which the germ is, as into a lower plane, successively sown; the ultimate result being, that he comes forth, as to his original faculties, a buried man, a man crushed under a weight of grave-clothes. His whole being, his thoughts, his desires, his instincts, are but so many phases of Mâyâ or earthliness. His pristine stability failed him at a certain point of his route; up to that he is strong, holding fast his integrity, drawing his inspirations from the source of Truth; beyond that point, which, had he sufficient prevision of his danger he would never attempt to pass, he becomes first weak, then false to his origin, and lastly—allow the case—callous to all but that which appeals to him through the senses. The divine avatâras here present themselves for our consideration as the means of, at least, rectifying what has gone wrong; in other words, of sustaining man at the point where he usually fails, and of retrieving

the degradation which has been wrought, by invigorating the male principle to that extent which shall enable it, not only to disenthral itself, but also to successively take up and endue with its own excellence and energy those resistant materializing or sensual planes the causes of its original. declension and helplessness.

The mode of the redemption of the race is set forth in myth under an almost endless variety of aspects and forms. If we do not see this, it is because the vail of those special symbols and formularies of worship which we have been accustomed to, is upon our eyes, and thus the nature of the real object is hidden from our sight. The human form which embodies the redemptive or regenerative Life descending as avatâras, was compared just now to a conduit let down—that is, growing say, as the roots, of the bodi-tree, by accretions from below—into the body of humanity in general. Indeed, a very common similitude in Scriptures and myth, and one that is instructive as well, is that of a tree, to represent the descending life of the heavens in the instance of the avatâras. Buddha worshiped under the Bodi, and died under the Sal; Abraham was buried under the Oak, and Absalom was seized and caught up by one; Pentheus was entrapped by the Pine; the Christian system has its tree of the curse or cross, its tree of knowledge, or death, and its tree of life; the Moslem has his Sadr or lote-tree, at Al Mamur in the seventh heaven; Brahmanism has its Parijâta, and other heavenly trees: the yew is esteemed sacred to the dead, and Scandinavia had its Yggdrasil.

We are dealing with myths, and from what has before been stated it must be understood that when, for instance, a tree is mythically alluded to, a something is meant which exists in the regions whence the utterance comes; an object it must be, occupying a position and performing functions in those spheres corresponding to the position occupied, and the functions performed, by the tree in the

natural sphere. The tree represents man's supporter, it symbolizes, and its name implies, strength and stability; while man is the fading flower, the wind-driven grass. The tree represents man's saviour, for it is an organism which, by means of protruded *salivary*—which means *saving*—seed, seeks out, seizes, and takes up for food particles of dead matter at its lower extremity, and by continually repeating the process gradually endows them, in their upwards course, with higher and higher digrees of life, till at length they are sent forth as pure forms for ever free of earthiness. By pushing its roots into the dense undisturbed soil and disintegrating it, the tree represents the ploughman making ready for the heavenly seed; by protruding its saliva-like seed, the tree becomes a sower; and by delivering its gainage into the great storehouse of the ærial elements, it represents the divine harvester. The tree represents man's mediator, in that it occupies the entire interstice or transitional planes through which he must pass from utter moral death to the final fulness of life in Deity. It represents mediatorship, in that its highest point is as though it touched the sphere of essential Deity, imbibing thence Life for transmission downwards, affording to each plane in succession that degree of vitality which is necessary to its sustentation and growth in its course upwards. As the tree represents the transitional spheres of man's life, it thus also represents the stages of the regenerative process. Below the surface of the earth, by means of rootlets, its action is disintegrative; so in man's soul, as its great trial proceeds, the heavenly Life-tree gradually works its way down. Thor's hammer and Hari's chakra are there at work, wrenching or cutting away their morsels, as the tree disintegrates and eats up the mineral soil. Death, unwilling sacrificial death, in its most terrible aspect to the natural mind, is represented in this disintegrative underground process. But once above the surface, light breaks in, and the work, which before was disintegrative and destructive, now becomes

reconstructive, the heavenly increments taking the place of those which suffer elimination, until the ascending forms emerge as pure essences, deathless, unchangeable. In mythic language, the disintegrated particles only, are termed *earth*, or, that which is *eared*—referring, of course, not to common earth, but to man's interior *nature*; just as "*nature*" is that in him which has become *natant*, or floating above the sea of life's troubles by being *born* into the sphere above. It is necessary to keep these and such like qualifications constantly in view, while studying myth, otherwise, instead of soaring amid high things as birds, we shall be as groping moles in the earth, worse than we really are. The planes lower down, and not yet touched by any disintegrating power come under the general characterization of "things under the earth;" while of the life which is above the tree, above the spheres of change, above the transitory heavens, Scripture is to us silent, for the reason, that the condition of things there is to man ineffable. Here then is THE TREE, constituting the Way along which, as he travels like the mineral particle up the vegetable organism, man is changed from absolute moral inertness to the condition of nirvâna,—assimilation to the essential life of Deity. Here is THE TREE; it not only receives and distributes the higher life to the inferior members of its own body, but in its divine far-searching hunger it pierces the caverns of the grave in which man lies, to burst and rifle it; thus making the grand Spoiler yield his prey.

In connecting the symbolic Universal Tree which pierces the spheres with mythic names and history, such as of Budha, or Abraham, or Jesus the Christ, we have to learn that such names are entirely epithetic, denoting the part severally enacted, and the relative position of the actor's place, in the regenerative path. The history of each is a description of the life which appertains to a particular stage or sphere of that upward path. Each person, or his history

occupies, as one may say, but an internode of that grand tree; entering upon it at birth, ascending through it, and working off, as the means of that ascent, the degree or body of earthliness characteristic of and appertaining to that stage. The death of such "body" is the finale of the passage through that stage; death of it as a shell and disencumbrance from it, whereby birth is attained to the sphere and degree of life next above. The life of Buddha, for instance, sets before us the experience of a soul—say a pivotal soul—passing through a sphere mythically known by that name. The death of such a one would then take place as that soul rises or emerges on to the plane or planes represented by the sal-tree; for the sal-tree is over him at death. In like manner, Abraham's death or emergence from the shell would usher him into that sphere of the grand tree represented by the oak. The grand tree of the redemptive process, extends, as we have seen, from the lowest *earth* to the highest heaven; but when figures are presented, such as Buddha under the bodhi, or Abraham under the oak, it implies that the tree in question occupies only those spheres which stretch upwards from that represented by such a name. Buddha or Abraham may stand, for aught there is to the contrary, for a sphere of the heavens; in which case, the redemptive tree under which he is, and to which he yields himself for resuscitation and perfection, would occupy merely the spheres intervening between that where he is, and the extreme highest. The same may be said of Christ and the cross, with this difference, that the intensity of the sufferings and other circumstances depicted in this latter case, prove that the sphere in which they could possibly occur must be where the disintegrative crushing process is yet applicable. But the same redemptive machinery is referred to, whether we say that Buddha died under the sal, or Christ died suspended under (Gr. epi) the rood-tree.

"Under the Ash Yggdrasil" is the place, in northern mythology, where the gods should assemble, because to be

there, as explained above, is to worship, to die daily, or more and more to the outer life, and so rise to the inner, to sit in the draught of the full breeze and so inhale heaven's breath. The word *Yggdrasil*, may be taken as a form of *ask-drasla*, meaning, the "runic 'ash" with pendant, prehensile roots; or, as a form of *ygg-drasil*, the terrible war-horse that in his eager pawing raises the earth by means of his hoofs—as the tree by means of its roots—and so opens the fountain Mimir; or, as a form of *hugi-drasla*, Odin's raven eager to stoop upon the carcase of man's dead nature and so resuscitate and elevate it, as the vulture does with the entrails of Prometheus. Again, the word may be compounded of *ygg-dru-sil*, the dreadful tree which pierces or cuts into; or, lastly, of *hugi*, a wish or desire; and *drasla*, to stoop over and fasten upon; meaning, the divine love which yearns over and seizes upon lost man in the process of reclaiming and restoring him; as says the Edda, "All-father desired a draught from Mimir's well-springs." This example of etymological analysis or dissection is quite legitimate and to the point, in showing how words in every language may be dealt with. The example is far-fetched intentionally. Whether the myths and mythic language of the extreme North-west, or of the South-west, of Indo-China, India, or Scandinavia, be investigated as they ought, there is the one grand series of truths to be found underlying all—those relating to man's redemption. The native of India may not care much for Scandinavian myths, but if his mind is expansive, he ought to do so. All words are mythic, holding many an orphic strain. The poet aptly says,

> Could we dissect the bony frame of words,
> What mysteries of heaven and hell were bare!

There is nothing strained in the interpretations given above; the three syllables being so many "root-words" bearing, in the dictionary, the ordinary meanings which we have seen applied. That such interpretations may hap-

pen to be wide of those which the accepted scientific formulæ of the day would suggest, need not be allowed to influence our convictions.

They who speak the Tamir language should here recognize, in connection with the interpretations just given, the principle involved in—that *kuthirai* means, both the sacred mango tree, and the horse; and that *kuthar* is the corresponding Sanscrit word, and means, the churning-post; it also means an axe, the axe which Parasurâma flung into the ocean, and by the means of which the land of Malayala was churned up. *Danda* means, in Sanscrit, the churning-post or staff; also punishment, the judge, a warlike force, and the lower part of a tree. Now putting all these facts with those related in the Sruti regarding the churning of the ocean, it becomes plain that this churning is a phase or particular portion of the process described under the figure of the functions of a universal tree. It is the old, old story still, that of man's redemption and liberation. The serpent lifted up on to the pole by Moses, is in Eastern myth, Vasuki on the churning-post; and both emblems point to the same reality, the Christians' "Son of Man" on the Cross. The same life-tree is referred to in each instance, that which is appointed to lift man to his eternal inheritance; and the same sacrifice, that of the intellectual-sensual nature of the race. It will be remembered what was said as to the stages included in the figure of a universal tree whose extent corresponds with the whole course which the human subject must traverse from lowest depth to infinite glory; the instances now adduced, however, refer to the divine operation in particular spheres only. The process is really a judgment—the judgment; for Danda, the churning-post, is the name of Yama, man's judge. Now what is the principle implied in the word *judgment*, or in the process indicated? The Bible represents Christ as virtually saying, "if I be lifted up as the serpent on the pole, I will draw all men unto me; and the

process of being so lifted, qualifies me to become man's judge." Here we see that the offices of both Vasuki and Danda are included in that which the "Son of Man" assumes; for Danda represents the lower part of the tree only, the region of judgment, and Vasuki the serpent, that is, Vasuki the crown of flowers, the part which is lifted up, the upward extension, so to say, of the Danda-planes.

Now, kind reader, do ask yourself "What am I reading about?" The writer is ready to give up the work in despair; not that he has any lack of real subject-matter, such as it is, to keep him going for a long time yet, if need be; but rather, that he feels quite perplexed in not having any basis from which to work, and so enlist the reader's sympathetic comprehension at starting. What with the profoundest sense of the magnitude and vast importance of his subjects to his fellow men on the one hand, and on the other, the consciousness of the insufficiency of what he is writing to convey with any clearness to the minds of readers the truths which he wishes, he is placed in no enviable position. Oh Fate! The reader is reading about circumstances and events in the inner life of that man through whom redemption is to be brought to the world—in whose mortal frame the anguish of a world will be concentrated. Let the reader realize this continually, in spite of figurative horses and trees, churns and axes—that everything here attempted to be described relates primarily to that one man's circumstances and experiences. This great and intensely interesting subject, could we appreciate it while in this life as we ought, and which equally effects all races, is presented in different aspects in the books of the East and of the West, to suit the genius of the respective races, both regarding their mental inclinations and the parts they are yet to severally act in the great world-tragedy. If we may use the expression, on making comparison there would appear to be more of the scourge held up to view in the Bible; the condition of man being also more mournfully represented

in it than in the Scriptures of the East. There are two sides in the process of redemption. On the one side are the gods, demi-gods, *angels*, *anglers*, or "fishers of men" to catch and draw up the sacrificial victim to the stake or "cross,"—to themselves in fact, in their pure, dual steadfastness; and on the other side, the shivering mortal nature about to be immolated, sinking under the "terrors which have taken hold" upon it. From which side will the reader choose to look? Redemption, in effect, and according to the Sruti, means, purifying the offering or sacrifice by drawing it up through fire, thus singeing off all carnal efflorescences that will not abide such a test. The avatârs, as described, present the higher powers lifting, or churning up, or subjugating, what is beneath. All is prosperity, a sort of harvest home to them. The experiences presented in the Bible are more on the lower or suffering side, more in accordance with what the experiences of man's westmost nature will be. Ah, what a tale!

It is hoped that when we come to examine, by means of the alphabet, into the serial arrangement of things, the writer's descriptions will appear clearer and to the point. But let there not be misconception. As surely as mythic literature is now one vast "dark saying," a systematic riddle to men, so surely is the time approaching and near, when they shall begin to understand the import of that literature in the sense here indicated. The writer is becoming conscious that he has undertaken a work beyond his power to effectually compass, simply from the fact, that the minds of nearly all, if not all, of his readers are untrained in the vein of thought which he is obliged to pursue. The work may appear to them vague, hazy, repetitious, and rambling, but its faults, are in great part owing to the efforts made in it as a first essay, to bring down its recondite subjects in shapes suited to the common apprehension. There will be no mastery over the science of myth, no intelligent appreciation of the true value of Sacred Scripture for any one, until he is equal to the depictings, however rough, which are here offered.

Now, why should the tree, the horse, and the churning post Mount-Mandara, be emblems of the same mythic spiritual truth? *Kuthirai*, is the horse, and likewise, a bird, the mango-tree also; *Kuthara*, is the churning-post; *Mandara*, is a mountain, and also the churning-post; *Kuthirai-Kaulai*, is a tree, and a mountain, and it literally means, the slaughtering war-horse prancing over his victims. Compare all this with what was adduced regarding the various meanings of *Yggdrasil*. Any one who studies language closely, especially in the East, must have felt that there exists a kind of synonymic principle pervading words, which is altogether apart from the ordinary sense attached to them. The above examples,—and numerous others to follow—suffice to show what is meant, did not such works as the Tamir Sadur-agradi and Sanscrit Amera-kosha systematically exhibit language as subject to an arrangement subserving the "synonymic" principle alluded to.

All names are mythic epithets denoting some particular inherent quality or attribute which the natural subject so nominated, possesses; and it thus becomes a suitable emblem by which to represent to the senses that same quality or attribute existing in spiritual spheres. The misconception that names—words whose essential forms man has in no active way contributed to frame, stand absolutely for natural objects instead of for certain attributes which such objects embody, has led the more intellectual of our race into widely spread errors. This is wandering from the particular subject in hand, but the opportunity must not pass of repeatedly pressing that upon the attention of the reader, which is a cardinal fact, worth presenting in many aspects, in connection with the study of the Scriptures of every people possessing them. That fact is, again, that names, following the mythic principle, represent objects no further than the distinguishing of certain qualities which such objects embody; and, consequently, that these qualities, existing though they do in

the gross natural sphere around us, are yet really the downward extensions of these very qualities—infinitely exalted, of course—as they pertain to the essential life of the heavens and Deity.

What qualities, then, pertain alike to the plant, the horse, and the churn? The plant breaks down, even the solid rock in search of its food. The minute vorticle, as salivary seed protruded from its rootlets by the plant, dissolves the mineral, and becomes the means of attracting, as an infinitessimal whirlwind, that which is sought; the most easily disengaged particles being those which fall into, or yield unto, the uplifting power first, while that which is unyielding, is left. This vortical, absorptive power, is in kind that which successively draws the reclaimed particle to the highest point it is ever destined to reach. That which is not assimilable to the life of any particular plane, must undergo death or elimination before entry to that plane can be obtained, and that which is so eliminated, is cast out as material for the cortical planes. If any doubt the existence of such a vortical motion and power resident in the sap of plants, let him examine the mèthod by which the plant-cell is initiated and out-wrought. The spirally shaped vessels are proof enough, for there is no form of force but the vortical, that can produce vessels of such shape. To return—the mineral particle which the plant disengages, swallows, digests, exalts and finally sends forth perfect, divested of figurative associations, is the human particle MAN, undergoing crucial sacrifice, death, resurrection, renovation, and at length, perfect heavenly purification.

Danda, the tree, is Yama the judge. Analyze the expression, *crucial test*, and it will be found to literally mean, judgment by means of a cross. *Judge*, is the Sans. *yuj*, to conform to, unite; *yama*, is also, to conform to, unite; and the Eng. *atone*, is, to conform to, unite. This is the essential meaning of *judgment*, corresponding very closely

to the meaning of *doom, damn, condemn,* which are forms of the Latin *domeo, domus,* and coincide with the Eng. *tame, domestic, tomb.* Judgment, is then the act of bringing a thing to a standard or test for the sake of weighing or comparing. For instance, when Buddha, represented as dying under the sal, is about to ascend to the purer sphere above, it is necessary that he cast off so much of his earthy encumbrances as shall enable him to endure the test of purity of that sphere above him, and with which he is about to come into contact. It is the comparative purity of that higher sphere, which, on contact, withers as a fiery blast all impurities inconsistent with its own standard, and which he had brought with him without challenge through the sphere just traversed. He must be conformed in digree of purity to the sphere he is about to enter, and so become one with. This test is judgment—literally, at-one-ment—and it is a testing process which, to some extent, every soul must repeatedly undergo from the moment he first comes within the regenerative influence of the Life-tree. Repeatedly, because the ascent brings him to successive gates of judgment, to the crises of change between any plane and that which succeeds it. Yama, as judge, is thus the standard of purity of life pertaining to a certain sphere of existence, which they who would, willingly or unwillingly, enter that sphere, must be conformed to.

Domeo, is to gather unto, to build; the male principle, espicially, builds its house of the feminine material which it has the strength to wrest from the stubborn rock and arrange as its dwelling. But male, as well as female principles, as they alternate successively, are lifted and inbuilt by the same process. Hence, to *doom, damn, condemn,* and *tame,* is to bring home as from a lost state, to gather into the family or house, and so, adjudge; for the family here is the judgment-test, to which the stranger is to be brought, washed, reclothed, and as a member, inbuilt.

Crucial test, literally, is the quality resident in a cross, which tests. The "cross" may be said to occupy the greater part of the horizon of doctrinal Christianity, and as such, deserves some attention here from us; though, beyond its pales the emblem is unrecognized. Yama is a test to forlorn souls, and so is the cross. They are thus synonymous as to function. *Yama* means "twins;" but say rather, a dual form, of male and female combined. The primary fall of man, as was before explained, was owing to his inability to restrain the grovelling tendency of the intellectual or feminine principle to which he joined himself. In the restoration of man, the male principle may be said to be first raised in power, and so becomes the medium of quickening, raising, and restoring its fellow principle. This is the reclamation depicted of Sita, of Draupadi, of Helen; and of a host of other captivated, lapsed, or runaway wives. When this reclamation from corrupting influences is perfect, and the resulting reunion complete, then the pair are "twins" or yama; and as such, become the standard or judgment-test toward those who are yet to follow, ascending to that yama-state. The male principle being now capable of sustaining its reclaimed and united fellow, this dual form is characterized, as one of strength and stability, which no surges of natural passion will be able to again submerge. This is Yama, two-in-one; a standard of moral stability and spiritual purity to those who follow. In the Bible, this process of approaching and enduring this *crucial* fiery test is called, "following Christ in the regeneration," "filling up what are behind of the sufferings of Christ," "bearing the cross after Christ," "being crucified with Christ." For Christ, when risen, becomes, in effect, the fiery test to which his followers have to be nailed.

Let us examine this other emblem, synonymous with yama, the Christian cross. The Greek original word is *stauros*, that which stands, or is steadfast. Another expression formed from the same root is *iston istamai*, which

means, to draw up in weaving the woof-thread and consolidate it with that which is already woven or established. *Woof* is *wife; web* is (Ger.) *weib*; hence, to *weave*, or *cross* the warp with the woof, is to make that which is fixed, or capable of standing; a *crossing* or substantiating the *warp* with the *woof*; thus, a crossing or interknitting of the male and female principles, a dual form, a yama. This is the web which Penelope is represented as weaving, but which in reality is an extension of herself, all complete and ready to enmesh the suitors when she and her lord are united. This is the bridal bed she is so long preparing for them. This is also the web or net by which Mars and Venus are enmeshed by Vulcan. This is also the burning bier, the bed of tribulation, threatened upon adulterous couples, in the "Revelation." *Warp* is A.S. *weorp*, that which is thrown or protruded, as the positive salivary seed among food; or as Hari's chakra among his adversaries. The *warp* thus represents the male force, as the *warp* of a ship holds or sustains it steadfast to its place. There are many forms of the word *cross*. *Cross* is *curse, crush*, Gr. *kurios*, lord; *crease, cres-t, church, crus-t. Christ* means *cross-d* or *curs-d*, in that he "hangs on a tree." All these words, as to their mythic essence, are pervaded by the same radical idea, the perfect marriage union of the male and female. The same word is in A.S. *gerec* or *geres* = ge-risen to a steadfast condition; this word also means, marriage union. The cross is sometimes alluded to as *wood* = *weded*, and thus, latent fire. Fire, is a relative term, meaning, a superior digree of life projected into the plane of a lower degree. We saw, *cross* meant, sexual union; the offspring of such, is that firebrand which pregnant wives have—in myth—so often dreamt of giving birth to, as the future scourge of an evil world.

Before we dismiss this subject of the wonderful and mythic Tree which is both Life and Death, Cursing and Blessing, Doom and Deliverance to mankind, it appears

well to add here some few further details which may not find a more fitting place. As a figure, the natural tree is not perfect, if we, in our apprehensions, wander beyond the mere fact of its being an organism which absorbs and conveys down a higher life for the purpose of detaching, quickening and gradually elevating that which is bound and dead. The origin of the real Life-tree is in the highest heavens, an air-plant, whence it sends down its angelic roots, growing downwards as the roots of the banyan. Stem and branches and foliage follow, or succeed to, the roots, through the vast series of the heavens. The first "earth" the roots strike is that plane where man first fell. Gradually, that plane is broken up as by some dreadful plough, the seed is sown, and the reclaimable portions of this inmost human soil are taken up, pass to their assize, and their subsequent pilgrimage upwards; while the unreclaimable portions of that plane are cast out to take lodgment with lower planes which correspond, as to intractibility of nature. Eventually, the descending roots reach these lower planes also, when the same selecting, and the same dispersions before the advancing" whirlwinds" are again enacted as before. The vorticle which attracts and ingathers the tractable particle, possesses also a dispersive power, in respect of the intractable; like earth's central fires, which throw back as intractable the volcanic scoriæ and stones, while the tractable portions are assimilated to its more interior and glowing currents of solar life.

This Life-tree is the organized form which the divine descent assumes in the avatâras; which mean, the assumptions of the various planes of man's sensual nature, by the descending Life. The teachings of all Scriptures are the same in substance, respecting this grand and momentuous event—say the one event of all Scripture—but the circumstances are presented under many varying forms, respectively suited to the character of the different peoples. All agree that the devine descent is in order to reconstitute

the race by delivering it from every kind of evil. If the process of redemption described under the figure of the functional life of a tree, a figure common to all Scripture, approaches the reality, it becomes impossible to admit the Christian article of belief, that the pivotal redemptive Man was incarnate eighteen hundred years ago, and that he at that time "put away sin by the sacrifice of himself." In the Divine Mind, as we are taught, the Past and the Future have nothing to distinguish them; and mythic writings are the reflection of it. Had such an event really taken place, as believed, the great Life-tree would be, even now, in our midst; a Jacob's ladder, uniting earth with heaven, and every man, in blessed peace, be sitting under his own vine or fig-tree.

It was explained before, that the life-experience of that perfectly organized human form, the pattern Man and pivot of the entire race, would necessarily be the representative type of the life of that race. We saw, when tracing the progress of the regenerative power, that only a portion of the human plane, which is the immediate subject of its operation, is capable of assimilation; the remainder, it may be further stated, after undergoing partial dissolution and other changes in accordance with laws hereafter to be treated of, is cast out, or retreats successively to lower and lower, and so denser planes, where at length the advancing Life, coarsened by descent, can seize and assimilate it. This dispersive process and its consequent changes in the individual man, is known as Transmigration; in the history of the race, we see its outward manifestation in the dispersion westward, of the Gipsies—appropriately, and by mythic rule, termed Egyptions and also Bohemians—and of the Jews. The legend of the "Wandering Jew" is founded on facts, connected in this way with the world's redemptive history.

We must now resume our enquiry regarding the—so to term it—synonymous relations of, the tree, the horse, and the churning-post of Puranic lore. We have seen what the tree

represents, successive planes of Life, angelic-human Life, the lowest of which, as a voracious mouth craunches the inert and compacted inferior nature of man, selects and seizes the assimilable parts—scattering the remainder—sends them up for union to the planes above; which process of unifying, involves spiritual death and a judgment-test; and results in that which is unified or *cross-woven*, becoming, in its turn, the crucial or judgment-test towards those other and companion parts which are to follow. The Bible presents the horse to us as being strong, fearless, and of a *purity*, that is, literally, a *fieryness* which is terrible; as pawing in the valley and glorying in his warlike impetuosity and resistlessness; as swallowing the ground in his vehement ardour for prey; and as delighting in the tumult of war. This is the horse of the Bible, and of mythic description; and though we can hardly reconcile the animal of nature with it, we can, at least trace the similarity, for the purpose of identifying the synonymous relations which have been adverted to. The name of Odin's horse, which the gods are to use for the purpose of drawing up materials wherewith to construct their hall of *doom*, is, Sleipnir. *Sleip* is *slip*, the act of descending, or transferring what belongs to one plane, to another which is lower; *nir* is probably *near*. The tree is the embodiment of the quickening power which raises the mineral atom; Sleipnir represents the power which raises the quarried stone. *Hoof*, is *heave*, or lift; it represents the lowest or latest accretions which have been lifted, corresponding to the extremity of the root growing downwards; and by the act of "pawing in the valley" the hoof or heaved part becomes the means of lifting the inert material beneath, which he is represented as desiring (as a plant) to eat and digest. As the tree figures the Life-organism which lifts man to his heavenly abode, so the horse figures the embodiment of the power which conveys him on the same journey from place to place, from sphere to sphere. The characteristics above quoted from the Bible, and their application briefly shewn, will suffice to exemplify what is

predicated of the horse, generally, in mythic literature. *Asva,* horse, is *asu,* breath; and breath is the principle of all activity.

These characteristics present us with a very remarkable aspect of the divine will and operation in the redemptive process which is to transform demoralized man into a being of light and love. The eager pawing, the vehement desire to swallow the earth, bring impressively before our minds the feelings which actuate the Gods—this is the biblical Heb. *Elohim,* and is a true rendering—in reference to man's alienated condition. Crucifixion, judgment-doom, the pains of hell itself, are but so many phases of the eager Heart of the heavens bending with tenderest love, vehement and hungry over this outer earth, to draw unrepentant man back to itself. Having wandered away from his right place, and thus suffered entire change in his physical nature and moral constitution, he is but eating the fruit of his own doings, if his return involves the terrible trials which those terms imply. But "war" "to horse" are the cries, both on the side of right and of wrong. Compromise on the one side or submissive acquiescence on the other, appears to be out of the question. The war horse, or some equivalent, is the terrible figure meeting us in the myths of every people. What can such portentous equivalents mean, or forebode? We see that they are intimately connected with the divine incarnations and descent. But then, war is an affair of defiant hostile forces; not the summoning, however compulsory, of human "worms" to judgment. Christendom is wise in its own conceits; but, in common with the rest of the world, it has yet to learn the rudiments of the tremendous truths thus figuratively implied. When it does so, it will be in a better position to decide whether the events recorded in such warlike language in all mythic writings—the New Testament included—are not really prospective in import, rather than retrospective, and already accomplished, as the mere letter often reads.

Feeding, is the grand business of life in all spheres. All things may be said to be eaters, and all things in turn that are subject to change, are being eaten and digested, as the means by which that change is effected. The animal world is thus lifting the plant world, and this in turn, the mineral world. The heavens are eating the human earth; the gods eat men; victor warriors eat the slain. The churning-post, danda, is *Yama*, Death; *danda* is *danta*, tooth; and *tooth*, is *Death* on his pale horse, the All-devourer. Instead of eating the ground, as the plant and the horse have been seen doing, the figure may be further changed; and, in accordance with nature in another aspect, milk, the" feminine principle," the mother-substance, *dugdha*, the wealth of the dug or breast, is the food operated upon—as in the churning of the sea. Milk is the food of *babes* only; in the case we are examining, that which has been last taken up by the death-dealing process and *new-born* into the sphere above, is the "babe" appointed to suck the next portion up. The gyratory or vortical motion which thus sucks, extracts, or gathers, has been explained before; there being not the least difference, as to the form of the power, between that which spiritually regenerates the soul on its Ixion's wheel, and that which dries up or draws up, a drop of water. We have, in this figure, an instance of the alternation of male and female spheres, a myriad-fold arrangement pervading universal Being. The milk represents the feminine principle, then succeeds danda as the male force, then above that again is Vasuki, the intellectual or feminine. A type of these dual relations is the yolk and white of the egg, or the cerebellum and cerebrum of the brain. Nothing can exist as an absolute male, or as an absolute female. The male principle alone would be like steam-power without a containing vessel to resist its expansive pressure and dissipation into the atmosphere; while a feminine principle or form without a male force would be but a lifeless image. Every man is thus, in his nature, more or less woman; and every woman is in her nature, also, more or less man.

Yama is danda ; and danda is Mandara, the mountain. A mountain is earth's substance elevated and consolidated, a graduated way of ascent for such as are to adopt the course. In the tree, the horse, and the process of the churn, the power, especially, is presented to us by which the human earth is elevated ; the mountain rather presents us with a picture of the majestic and mighty result. Withdrawn, as it were, from the earth, and attached to the suspended heavens, it implies also the way or vehicle by which power from on high is transmitted to lower lying, and as yet, unlifted, spheres. In plain language, a mountain represents those who have passed the first great test—not mere physical death—and in doing so, have, like a bird, emerged from their earthy shell into the new birth and solidarity of the skies. *Mount* is *moun-t* ; *moon* is a form of the same word ; for the moon, in myth, is recognized as a portion of our earth uplifted, suspended, and so, become the lowermost concretion to the descending or downward growing heavens ; it is the "moon-mountain", a vehicle of the sun's light to the yet unlifted earth ; and, in some measure, as we see, a vehicle of the power which lifts the tidal sea. It is the *mean*-est, that is, the lowermost of the heavens, as well as the *means*, or intermediate, between them and the earth. *Man, manus*, and *mane*, a crest, are likewise forms of the same root. In the realm of myth, there is seen but one human family, and the Voice of but one Teacher heard ; for there, that family has not yet reached Babel, or experienced the confusion of tongues. Man, the last and lowest of the heavenly creation, corresponds to the *mount* or *moon*-sphere. Below this, myth recognizes no existence except the *sublunary*, or that which is in progress of being subjected to the moon. There is no name for the outer planes of man's form, so long as any of them have not passed the judgment test ; until then, they are a something where moral disorder and chaos prevail, a something which has no stability, a troubled sea of conflicting elements, subject to ever-recurring changes and vicissitudes. That *Akshara*, as a Sans. word, means among other

things, a letter of the Alphabet, and also, exemption from further transmigration, is apparently a small fact, but one which really includes many a lesson. It teaches that the letters are symbols of permanent conditions only—that for the conditions of man's life prior to his attaining emancipation from evil and transmigratory change, there are no names, no letters to symbolize or indicate them. The word of Truth or Scripture, abides for ever ; then how can it deal with anything that exists to-day, and, like the mortal planes of man's organism, is gone to-morrow ? And yet this statement requires some modification, as we shall see when we come to examine the symbolic power of the letter N, a sort of supernumerary or appendage ; for it is omitted in one of the Hebrew classifications ; a fact of deep import.

To ascend to the *man*, or *moon*, or *mind*-sphere, is to be "gathered to the fathers," to the "assembly of the just." All men hope for this, it is their object of desire ; their *worship* or *to-wardship* has really this for its object, for it lies in their path upwards, it intervenes as a stage, between themselves and the Supreme Essence, "whom no man hath seen, or can (ever) see." How greatly are we all swayed by the mere sound of words ! Here is Christendom denouncing Asiatics for reverencing or worshipping ancestors, while its own Bible decidedly and continuously inculcates it. A parallel case is that of "tree and serpent worship," which is as strongly advocated—and, in reality, acted upon by Christians—in the same Scripture as in other mythic teachings. This is not depreciating the Bible ; God forbid ! But were it even doing so, it would not be half so bad as depreciating His attributes, which Christendom does, ostentatiously enough, when its thousands take upon themselves to declare that the Creator has bestowed the full favours of Revelation upon them, to the exclusion of the human rabble, which happens to constitute by far the greater portion of the world. The ordinary Christian fails to recognize the Deity, except when dressed in the particular names of his Sacred Book. The

so-called idolater knows him only when presented in a particular bodily form. In principle, there is no distinction between the worshipers of nominal and of material forms. The task undertaken, among other things, in this work, is to demonstrate, that from the civilizee to the savage, all are equally recipients of divine instruction, differing in form, may be, but one in essence. The Bible cannot lose ground by such comparison as may here be made, if the system of exposition pursued be verifiable.

Having examined the mythic, that is, the religious or spiritual import of *mountain*, the question occurs—Does there exist any similarity of import between a mountain, and those artificial mounds, the tumuli, stupas, pyramids, and other like structures, so thickly scattered in some parts of the world? Remembering, the oneness of the instinctive or superstitious principle which actuates man in general, but especially men of uncultivated intellect; the essential oneness also of all mythic ideal and utterance; there can be little doubt regarding the aim or import of these structures. We have grown out of sympathy with our ancestors. The intellectual world is growing farther and farther away from God each day; and in doing so, becoming more and more unable to appreciate the devotional feelings which controled the men of ancient times. We do not now eat our enemies; but we abstain from doing so, as we may say, only because we have entirely lost the divine instinct which impelled less degenerate races to automatically act that way. In proceeding to estimate the motives which moved masses of men, in the past, we first invest them with the conditions of the present; but which really had no existence or equivalents then. With regard to the belt of colossal ruins which stretches from the extreme East to the West, we are apt to feel astonished at the magnitude of the despotic control which we suppose ancient rulers exercised over their subjects. But in this, we certainly wrong antiquity. Those ancient structures were evidently associ-

ated with the popular religion ; and as such, could never have been raised except by a wide-spread unanimous impulse taking possession of the masses. We see, even in our own utilitarian age, that masses of men are at times swayed by a common religious or "revival" impulse so far as to temporarily forego their usual pursuits, giving themselves with enthusiasm to the prevailing agitation. Considering what the men of old were, such popular religious uprisings among them must have been common, and long-continued in their effects. To build a grand temple then, would be tantamount to the zealousness which seeks to enlarge sectarian interests now.

Christians of these latter days have to be informed that, according to the Bible, they do not worship *in* the church, chapel, temple, or whatever else it may be called, but *towards* (Gr. *eis*.) it. The formula, "I will worship towards thy holy temple" stands good in every act of true worship that man can possibly engage in. He *worships towards* it, in order to *become one* (eis) with, and in it. The Greek word for *Church* and *Lord* is radically the same ; and the A.S. for church and cross is the same, as explained before. The mount or *mound*, natural or artificial, is the holy place where Deity manifests its presence, and to where man hopes to ascend. His body at death, is laid towards the holy erection or inclosure, expressive of his hope. Ashes and other pure relics which have passed the fiery ordeal find their place in the mound itself, but at its foot is where the decaying carcase must lie. By instinct or some other mode, the people of old seem to have been wiser in these things, than the people of the present. "God's acre," is that in which the seed is sown, the fruit is gathered above. In other words, the corruptible body of outer life is sown outside the "house" ; when this bodily husk is pushed off by the invigorated germinant "soul", it is born into the structure or church above. The Gentile has his appointed court, and the Israelite his tabernacle, but it is only through

death that either can enter the most holy place. Cromlechs, and other rude stone monuments, the tomb or dome, which literally means, impending doom to that which is beneath, and even the rune or headstone of the common grave, all typify that ascended, consolidated, and rock-like assemblage of immortal saints, the Church of the first-born, the temple of living stones, whereunto our poor frail selves, in common with the dying ones of dim antiquity expect at last to come. Men, and with the doctrine of the resurrection unrevealed to them! Who will undertake to say there ever were such? The church, chapel, mausoleum, mosque, pagoda, chaytya triumphal arch or spire, Egyptian pyramid, and the Polynesian pah, all figuratively point to the same thing—the house eternal in the heavens, towards which man's face should be ever turned while on his pilgrimage here.

Probably the reader will begin to think now—if it is not some mythic elf or the man in the moon who is writing down these mystic intangible explanations—that it is time a halt were called, and some sort of a physical, palpable clew afforded, whereby one may know, while standing on the solid ground—around him nature and blue space—in which direction to mentally look for realization of the visionary things described; when to expect or experience the effects of their occurrence; and how these effects will be likely to influence himself. If he is displeased with this planless sort of essay on nothing in particular, it is suggested, that he wait till he has perused the volume, and then think for himself with which subject the work ought to have commenced, and how it should have proceeded to unfold in order such other subjects as naturally follow. The author has not succeeded in discovering either beginning or ending to mythic subjects. He presents the work as merely a collection of "comments" or notes on mythic texts drawn from anywhere.

Is the reader aware that, as no letters exist whereby to definitely name planes of human life yet unestablished,

so, no word can be framed to denote, what we conventionally term, Essential Deity? *God*, literally means a soul, which in its generative descent has adopted a body; being no other, in fact, than the old word *Gaud*, or Gaudama. *Supreme*, is *su-pari-ma*, *suprama*, that which is as-*sumed* or assimilated from a lower plane, and so become a *paries* or h-*edge* to the planes above. To these upper planes, this last assumed portion is the lowest (*pari*); it is supreme, in the common acceptation of being above, to those planes only, from which it has been lifted. Here we see an instance of what has been affirmed,—that Scripture is just what men agree to make it. If there is no word for the essential Abstraction, which some men imagine God to be, neither is there any word which can be made, except reflectively and by conventional usage, to represent at present, man and nature on this outer plane. This was said before, but what follows the fact? That all Scripture is taken up with describing man's changes in his regenerative spiritual course upwards. That Revelation reveals nothing of that Divine Life which is Essential and Eternal. That the Buddhists are as near the truth as others who stigmatize them as atheists—because doctrines pertaining to "Essential Deity" find no place in their creeds. For words are mythic in origin and substance, and myth is wholly occupied with the great process of redemptive change—far within but approaching—of the new creation consequent upon the avatârs. The churches of the West apprehend Deity as an absolute Abstraction, distinct, and apart from Creation; yet exercising over it parental care and active control. In the East, on the other hand, mistaking the idea of peaceful rest or "sleep," for the absence of activity or desires, there would appear to be a tendency to conceive of some essential being or "Soul," above all active life, in an unchanging state of quiescent bliss or repose. But language reaches not so high; and all human ideas respecting an absolute Essence can be but imaginary. *Brahma*, really Vrahmá, signifies, to grow or increase, that is, as before explained, by

additions or accretions from substance lying below; for it is to imagine an impossibility, if we think that any being can increase itself simply from resources within. Real expansion must be by means of accretions, as to a nucleus, from without. And yet the All can neither be enlarged or diminished. Creation, as an act, is simply reconstruction—the construction of a permanent edifice out of material existing in a disordered or impermanent condition. *Creation,* is the Sanscrit *krita,* that which is made, established, abstracted or cut away from one part and consolidated with another; for *kârâ* is a place of safety; Latin *carcer.* Sanscrit *kara,* is a tax, that which is gathered; also a hand, or elephant's trunk, because that which is gathered and conjoined becomes the instrumental extension for gathering more. The root is *krî,* a positive form, signifying to sow, scatter, pour out; and *ta,* is then that which is in process of being conjoined, and thus consolidated by means of the positive germ disseminated. This creative process of gathering to, and securing, by consolidation with the original established body, is involved in the meaning of such English words as *sure, cure, care, shore, shire, choir, churn*-n, a-*cre, shear, cor*-n, *hor*-n; which are all forms of the root *kri.* The popular Christian idea of the act of creation is certainly unworthy of a thoughtful people. *Buddha,* really, Vouddha or Wouddha, means likewise—first, gain, acquisition from without; then actual distributive wealth. And *Jehovah,* means at least, the same, whatever more.

The world would not have been the scene of half the doctrinal dissentious that it has, if the disputants had known the meanings of the terms they used. *Matter* is *mother,* matrix, the substance which is to be absorbed by the embryo, to be transformed into the body of that embryo, and so super-vitalized and lifted by that central, nucleal, germinal life sown therein. Here *matter* is unenduring, changeful. Yet all the change it is subject to, is the being raised to a higher state of vitality; just as we may see a sub-

stance, by heat, raised to the liquid and thence to the gaseous state; but it is the same substance still, for by cooling it may revert to its original dense condition. From the fact that outbirth involves the assuming of inferior substance, we may safely conclude, were no other evidence forthcoming, that the successive generation of life, is a degenerative process, slow indeed, but really a continuous condensation. Hence comes the conclusion, that when man first emerged on this earth, both it and him were in a condition of considerable rarity compared to what they now are; the substance of the bodies of offspring being at maturity denser than was that of the bodies of the parents. The law as shewn, by which this is effected, is sufficient to account for the formation of dense ultimate matter, by transformation, from pre-existent substance, of the form of which it scarcely concerns us now to enquire about. All substances, organized and inorganized, are subject to the process of birth, which is merely a projected positive, attracting and clothing itself with a negative, an acid with an alkili, to form a salt. Matter, means the womb of *spirit*, or of that which is *spirted*, *sperm*; but it is equally matter, or matrix, when it thus subserves spirit, even though subsisting in states of inconceivable refinement. The divine or angelic nature itself, as revealed to us, is thus a combination of positive spirit from above, with negativesubstance from beneath, differing only in degree of quickness or vitalization from the corresponding planes and processes on this lowest outer sphere. All spheres, so far as the Sruti reveals to us, are consequently constituted of the same two principles, the positive protruded sperm, and its negative substantial body. *Corruption, rot,* and all the other terms which we use to indicate the dissolution of matter, are strictly expressive of the processes in some shape, which matter must undergo, in order to its refinement and elevation. The densest matter may be dissolved and sublimated by heat, that is, by increased vitality; but its every atom is imperishable; its density, like that of the substance of the nails, or an animal's horn, being the effects of diminished

vitality, which, in turn, is the consequence of degenerative remoteness from its central life.

When we were examining the import of the tree, the great Life Tree, we saw that its top touched the very highest state of existence which scripture is competent to describe or exhibit to us, while its root extends to spheres so low that those beyond can find no name; and, that the functions of that tree is to absorb all, with name, or with no name, into the one uplifting organism. The inevitable conclusion that forces itself here upon us, is, that the one Life is the life of all things, into which, as into the members of one great consolidated Organism, they are to be absorbed. The Bible, in common with other mythic writings, advocates this view of the Eternal Economy, but the Western mind, unlike the Eastern mind, seems so constituted that it does not like to have it so. All myth represents man as the offspring of Deity, a partaker of the divine nature, as living, moving, and having his being in God. In all strictness of Scriptural language, man becomes a god when he, as a germ-soul, possesses power sufficient to assimilate and retain from falling off, his companion feminine sphere. In all strictness too, he becomes absorbed into the Essential Life of the one Eternal, when, having accomplished his passage up through the Life-tree of the universal heavens, he thence emerges, unchangeable and eternal in his whole nature. It may be through myriads of ages, that some men, at length, attain to this; but, longer or shorter, the abundant flow of the divine life-stream in the direction of this our planet, consequent upon the avatârs, and as revealed in Scripture, assuredly indicates that the process of absorption must continue till the work of perfect redemption be accomplished to the very last man.

The All of Being is a bodily organism pervaded by psychical Life. The unusual concentration of such an amount of that life upon this planet as shall raise it from compara-

tive inertness to the condition involved in absorption into the heart life of the Universe, would, of itself, tend to destroy that equilibrium which the great Organism, we may be sure, keeps laws in operation to preserve. The decadence, by a prolonged succession of outbirths, in the vitality of matter, has been brought forward as shewing a sufficient cause for its density and inertness ; it is not irrelevant here, in passing, to suggest that a process of decadence analogous to that which this orb has in past ages been subject to, may be compensatively about to proceed in some other part of the Organism. There is no necessary irreverence in judging of the All as THE Organism, any more than there is of estimating and calculating the functional forces and operations of the human form. Life is one, it conforms to one law whether it be essential or subordinate. The suggestion proposed is,—that if this earth is to become the arena where, as Scripture teaches, a vast conflux of Divine Life is to concentrate and so become a new source of beatific harmony to the universe, it must result, one would think, that a corresponding decadence of vital energy must occur somewhere else.

We have been engaged, in great part, hitherto, in examining into the general principles of things, not as into comparatively incomprehensible abstractions, which there is reason to fear is too commonly the sort of conception entertained of spiritual and moral things, but into subjects more substantially real and concrete, and hence more tangible, in their own degree, and also more permanent, than any natural subjects which can engage the attention. That which is subtle in nature, is positive to that which is less subtle or grosser. The air eats into or corrodes the mineral ; it dissolves substances both organic, and inorganic, thus causing them to return, in some measure, to the original forms whence they were gathered. If we ascend to spiritual spheres it is still *breath*, the breath of God, that which is *beared* or outborn, that is the medium of life. It is hard to

imagine that the "liquid air" is essentially deathless, yet so it is. Around God's throne the inhaled breath is the form by which the emanations of Deity impart life to surrounding archangelic spheres. This exemplifies the real unity of all things in the one grand general Organism. Of course, in the estimation of some, what has been stated will be reckoned as "materialistic" opinions; but to pursue enquiries into the revelations of the Sruti is the task in hand, not, into the myriadal forms and complexions of men's thoughts. What does the Bible teach on this subject? "That the invisible things of God can be seen beneath and apprehended in the things outwrought from created order." It would be difficult to have any statement more explicit than this regarding the mode in which nature reveals the corresponding qualities and motions of Deity. In respect of the enquiries we are engaged upon, and the general principles adverted to, it should be adopted at once as an axiom, that processes of generalization may be legitimately carried out to extremes that may be reckoned truly illimitable, and of which ordinary scientific enquirers would appear to have no conception. Science has accumulated a vast array of facts, but much of them must remain inexplicable, isolated, and commonly unutilizable until a broader base be afforded by the schools to admit generalizations somewhat of the kind here hinted at. There is no biblical or mythic theosophy apart from natural science; and a true practical generalization must have a scope sufficient to embrace all.

The highest form which generalization can be made to assume is that of the bare recognition of two principles, the positive and the negative, the male and the female, or, in chemical language, the acid and the alkali. The power exerted by the one is the only one power operant anywhere; the intrinsic inertness of the other, is the characteristic of matter, universally. The interaction of these two principles begets a third form of these same principles in combination

a salt or soul. The God-man is thus literally a salt—a *salvator*. Let no one, again, think that, in saying this, the subject is approached irreverently; the petrifactions of old worn-out thought known as systems of religious doctrine, need some arousing counteractive, for in their present state they represent very much the torpidity of death brooding over and settling down upon the professing adherent masses. Scripture, and the words of Scripture, are but skeleton forms ready to receive anything in the shape of soul which the student or devotee chooses to infuse into them. The ideal thought which the Bible embodies to the general Christian was infused into its terminology by the teachers of the Reformation, three centuries ago. This is indeed "walking according to the good old paths." Still, the Bible does support the expression above used; it—and other scriptures as well, perhaps—virtually says, salt is goodness, salt is divine grace, salt is a heavenly messenger, salt is the fire from before the Lord which consumes the sacrifice; and thus salt is the saviour. *Salt* is the universal *soul* of things. It is useless to say that the word, salt, is a mere figure of speech; for mythic words, as both Veda and Bible declare, are settled in heaven. The fact is, the world is entering, by all appearances, upon a series of radical changes, and that among the first to take place is the breaking up of the incrustations of old modes and systems of religious thought. But, even, were there irreverence, and misrepresentation as well, in the above expressions. they could scarcely be more blamable and pernicious than the voluntary inanity or indifference to high sacred subjects, which, East and West, is observed to so widely prevail.

Having said so much as to principles, the subjects which are named as heading to the chapter, may be in great part explained as exemplifications of what has been said; in other words, by identifying these subjects with their principles, as already explained. Dharma is *vir*-tue or goodness, the positive power or male (Lat. *vir*) principle implied in

dhar, a mountain; also, the advance of a horse. This power is exercised in sustaining the feminine principle, implied by *ma*. *Dhar* is the Eng, *tower*, *door*, whence, in the work of redemption, forces issue, as from a boundary, to make raids upon the enemy. As Yama, dharma means a certain degree of purity to which, as a judge or personification of Law, defaulters are brought as to a touchstone to expose their deficiencies and wither their impurities. Dharma is sacrifice, that which has passed the testing, fiery ordeal, and so consecrated to a divine use, namely, that of testing—executing as a priest, the process of sacrifice upon those to come after. Dharma, is one who has drunk the soma-juice, the sap or life of the Great Tree on that lowest of the uplifted planes which has been shewn to correspond to Soma, the moon.

The Eng word *seed*, is equivalent to *sow-ed*, meaning, the germ sown, together with the matter which this germ has subsequently taken up or added to itself. In this sense *satya*, truth, corresponds to *seed*, as applied in scripture to divine truth. *Truth*, means that which is true, immovable, steadfast; and its stability consists in the sufficiency of the power of the indwelling germ to sustain what it has adopted, against the assaults of these adverse influences which gain admission through the sense-planes. Truth, is the feminine principle adopted by, and conformed to, the positive or heavenly principle. Beauty is a feminine attribute, and that which works man's woe if he is over-eager to appropriate it. *Beauty*, really bears no meaning in reference to appearance, or to symmetry of form in this sense; the word being rather allied to *buxom*, (Germ. bau, to build around oneself) that which bows, yields, or conforms itself. Hence, beauty may mean a form enclasping virtue and strength, as its support; or it may apply to a form of sensual fascination, in that it invites the male principle, and by enclasping it, seduces it, Lamia-like, by dragging down and stifling its better nature. This feminine plane, if subject to the virtuous influences from above, is then, in mythic language, a *virg*-in, because of its

indwelling *vir* or male force; it is also truth, because of its stability. But if the male principle succumb to the sensual influences which are inherent to the feminine plane or "understanding," this then is not truth but *fal*-sity, from its *falling* away; neither is it virginal, but *adulterous*, Lat. *ad-altero*, he is faithless to the feminine plane above, his bride-plane, and turns off to another. It is *harlotry*, or *whoredom*, because the plane to which he turns is not assimilated, not of the family or household of faith, but is *hired*, a one from without, or at least, on the border. Rahab, of Bible story, is called a harlot because, being not of the plane called Israelitish, she yet yielded herself to it to receive thence the holy seed. Her faith consisted in the willingness to submit and receive that which too many of us would resist to the death. Satya or truth, may be compared to a candid human countenance, which, though not the soul itself, is yet the conformation by which that soul's qualities and motions are, in living lines, expressively depicted.

It is common to hear some Christians call the Bible, the Word of God, or, the Word of Truth, and probably there exist some analogous usages among all people who possess books reckoned as sacred. But it should be known that a printed book or sacred literature is not really truth, but merely an earthly symbol of truth, of truth which exists only in heaven. God is manifest in the firmament of every heaven as a living word, as the Truth itself. Whether we use the name Word, or Veda, or Koran, or Pitakâya, or Avesta, or Edda, it invariably means a feminine plane of life taken up in the redemptive process, and made a living manifestation and exemplification of the divine attributes—a legible face of God.

There is a subject which may be brought in here, partly, as exemplification of what has been said, and partly, to do an act of justice to Eastern nations, namely, that which pertains to the devadasis, or temple-girls. It does not come within the scope of this work to examine how far

earthly institutions have been perverted from their mythic ideal or from their legitimate use; nor ought the work to be influenced by the consideration of how prejudices may be affected by the investigation of subjects like the one mentioned. Mythic literature, and man's history which is its out-most embodiment or realization, are taken as found, and commented upon accordingly.

This subject or phase of religious life, is not confined to what may be called, the devadasi system, for it embraces as well, that of the Grecian *chorus*, the Moslem *houris*, and the *harem* institution generally. Gr. *chorus*, means that which surrounds, as a *cour-t*. Ar. *houri*, means the same, but is applied to the white of the eye, as surrounding and in beauteous contrast with the black. The root also means, ground grain, indicative of having passed through affliction; just as *grist* is the same word with *Christ*, the afflicted one. Ar. *haram*, or *haraim*, also signifies that which surrounds, or in this case, the encompassing or lowest boundary of heaven, where it verges upon the human planes in process of being elevated to become heaven. This outmost of heaven is, in its series, as the inmost or holy of holies to the earthly planes below. In every serial succession of planes, the third or ultimate of any particular series constitutes the first or inmost member of the series next below. Thus, the lowest or encompassing boundary plane of heaven, this haram-plane, surmounts the highest earthly plane. In temples, the "holy of holies," the inmost shrine or recess, represents the lowest deva-planes; while that of the devadasi may be accepted as a sub-plane, subservient to the other. It is thus a connecting link between the Gods and mortal men—the dancing *Hours* before the sun—the outstretched divine hand, as it were, which is let down in order to loop up those who may be willing to avail themselves of the help. In short, there can be no bowing of the heavens to lift man, but through these devadasis.

The Bible recognizes the system almost as openly as the literature of more Eastern lands, but for evident social reasons, it could obtain no practical recognition in the West. *Dasa*, means servant, also the outmost or end; and *deva*, Lat. *deus*, Gr. *theos*, is a term applicable to any or all of the truth-planes of the universal heavens. *Devadasi*, thus means a feminine plane of life, or personalities, subservient to the lowest of those which are worthy of being reckoned heavenly. As *heaven* means *head*, or that which is heaved, anything subservient to this must correspond to the *neck*; or to the *nose*—which is the same word as *neck* or *ness*—and forming an extension of the head or face, a conduit or vehicle of its life. Thus the devadasi-plane is the neck or nose of the heavens, through which "sweet savours" ascend, life-breath is communicated, and sweeping whirlwinds of wrath go forth. Sensual or outer human nature, or say rather, man, is not lifted to heaven by a "believe and be saved" process, such as some would teach, there is machinery to be brought into play for the purpose whose action would shock the sensibilities of the devout Western mind. What a world of unapprehended doctrine lies hid under that one Bible expression, "I have many things to tell you of, but ye cannot bear them now"! In the case of the intellectually developed, the process involves a painful work of years, decades even; indeed, the four-fold course prescribed for the sannyasi, corresponding in many ways with Israel's tutilage and desert pilgrimages approaches much nearer to the reality than anything now taught in connection with "evangelical" Christianity. In all these regenerative processes, proceeding from plane to plane, the devadasi occupies a conspicuous place.

The immediate subject of all myths or inspirational lore, is the divine descent into, and the consequent redemption of, one man, the pivotal man of the race, and its perfect representative as a whole. In him is included the great world's history re-enacted in miniature; he is the real "multum

in parvo;" just as if a man's natural life with all its particulars, should, when about to close, be re-enacted in his heart—the man in miniature; while his body would represent to him, as it were, a condensation of all that had transpired in the outside world beyond. This, in substance, has been explained previously, but it is a cardinal truth worth re-iteration. This pivotal, universal man is accordingly represented by the Bible as one in sympathy with the experience of every unit of the human race who has an experience of this life, who has feelings to be sympathized with. The Sins and sorrows, aspirations and hopes of humanity are alike individualized and cumulatively concentered in him. This is man's High Priest, that is here spoken of, TAKEN FROM AMONG MEN. Christians misinterpret the statements respecting him, in not distinguishing his life while ONE WITH MEN, from his life after being raised God-ward as their representative, carrying his world experience along with him. Christians believe that he should always be separate; just as if a youth of our race could become a full brahman and true yogi without passing through the preparatory states of the brahmachari, grihasta, and so on. The mythic meaning of "high priest" or "priest," is one who stands at the outer side or border, that is, the outer border of heaven (Gr. perista) and so, between Deity and the unregenerate planes below. The word invariably means one who has himself been offered up as a sacrifice through death. Buddha is represented as passing through the different stages as a necessary preparation for his subsequent higher office. The first part of his manhood is seen spent among damsels corresponding to the Devadasi; and we may be sure the circumstances properly accord with his state at that time, as the related circumstances which follow accord with his after state. Krishna with the gopis is a parallel instance, or rather, the same series of circumstances differently presented. In the Bible, Jacob wins his wifely flock (*Rachel*) from Laban. Solomon, Ahasuerus, and he, whoever he may be, whose praises are given in the "Song of Songs" are alike presented to us as encompassed

by female trains. In the religious customs of ancient Mexico also, we see that he who was chosen to be offered up as a sacrifice, had a number of young female companions, from the time of his being set apart to that object. The ancient Jews accepted it has a doctrine of their Scriptures, that the Messiah will have numerous wives, and the New Testament states that many women minister to him of their feminine life, substance. The gopis constitute the redeemable parts of that plane known as the sea of milk, when churned and restored ; and if the reader can receive it, the medicinal herbs cast therein to kernel it, correspond to the image or seminal form of Krishna which each gopi subjectively beheld afterwards to be dwelling in her own interiors.

These feminine attendants are sometimes represented as dancers. To dance, signifies to harmonize that which is under the feet with the condition of the dancer ; thus, to lift up or assimilate. The divine effluence is living harmony, while the unregenerate life of man is discordance. It is the procession of the harmonious life in the dance, which crucifies what is inharmonious. The dancing of the daughter of Herodias, in its true import, is the means of lifting the head of the Baptist from his less vivifiable shoulders. The music and dancing brings home and restores the Prodigal Son, as the lyres of Amphion and others, tame wild beasts, and bring the stones into concordant position in the walls of Thebes. The same architypal action is alluded to, when the walls of Jericho fall at the sound of trumpets. Compare the meanings of the Lat. root *sal* = to dance, to save from corruption, to impregnate sexually, (mutually) to raise up. This will serve to illustrate the manner or cause through which words in all languages, living and dead come to bear so many, often apparently adverse, meanings. Raised to their mythic status, such words represent, each, a meaning which includes all the diverse senses which usage may attribute to it.

The process of the world's redemption, is a process of assimilating earthly planes to the heavenly, and thus making all, at length, heavenly, by communicating a higher life from plane to plane downwards. But, astounding as it will seem to many, there can be no procession of redemptive life from above, except through sexual communion; precisely as there can be no procession of natural life but through the same means; for natural, spiritual, and divine life, are but as degrees of intensity or energy in the one universal stream. Male and female planes alternate from the highest to the lowest plane; that is, from the divine centre of every form to its outer circumference. That the male imparts germs of life to the female which result in offspring is well enough known; but other cognate facts, because less patent, entirely escape observation. The human male may impregnate every molecule in the system of the female, without producing visible offspring; and a vigorous womanly wife may produce the same effects upon her husband. This may be the case, even where the husband and wife are only united as to the life of the body; which is the nature of most of the unions in this disordered age. But should the subject be one whose organism is a continuous succession of planes, whose female associate is organized in like manner, and whose interior planes are an inseparable unity with hers—the pair being counterparts—then there might result alternating processions of life that would utterly transcend in redemptive effectiveness all that it is possible for men to conceive of.

There is no way possible for one man to impart the higher life, which is to renovate the race, to another man, or to another series of men, but through a wife-medium, the wife or concubine of him who imparts, the female offspring of him who receives; and thus, through sexual interaction, must living rapport be established throughout the whole net-work of humanity, for the purpose of lifting it from its degradation. But why should this be

thought unlikely? It was shewn that by the very same sexual interaction moral declension and sin became established through the weakness of man; surely, by a sufficient accession of strength, to re-organize the weak parts, a remedy may be effected by the original mode of action. It may be repeated; there is no redemption for man but as the higher life succeeds in forcing its way from plane to plane in the shape of human germinal seed; and in respect of the man who is to lead that life down thus from plane to plane, the divinely appointed medium for doing so, are he and the true devadasis, which the poor creatures attached to the temples represent. The institution is represented under very many forms in mythic literature, some of which would be hardly recognizable to the general reader, but these may be mentioned—Choristers, Gandharvas, Apsarasas, Nereids, Vestals, Norns, Demi-goddesses, Hours, Muses, Nymphs, Fates, Houris, Padma, or the Lotus-conch of Hari, Paphian train, Bacchantes, Cestus of Venus, Ananta—the many-headed Serpent, Peris, Cup of Jamshed; all epithets dialectically indicative of the nature of the respective object and the offices which are performed. The universal prevalence of the intuitive recognition of this choral or fairy system, supported as it is by mythic literature in general, renders it worthy of closest investigation. If any are dissatisfied with the explanation here given, let them favour the world with a more consistent and better one.

Opportunity will be taken hereafter to shew fully, that in all time past, "growth in grace," or progress in a devout life, has been in accordance with the statements made, or principles enunciated in this work. A curious work surely! While one hand is outworking it for the edification of the East, the other is employed in holding up a shield for protection against the West. It is plainly and naturally foreseen, that many who imagine themselves to be "well up" in religions doctrinals and experience, will be unable, even if willing, to make many of these statements or principles

dovetail in with the ideas or thoughts which constitute their mental world. But let such simply endeavour to explain a few, of the very few common terms pertaining to their religious life, after the manner in which they would satisfactorily explain a technical term pertaining to any other branch of knowledge, and they will find that their whole system of ideas—if system there be—can neither be exemplified from natural laws, as Paul teaches it should be, or sustained by direct appeal to the body of Scripture itself. Who ever heard such terms as, faith, hope, charity, love, heaven, hell, sin, holiness, closely and rationally analyzed, either by those with or without "spiritual discernment"? Every page of Scripture, East and West, is replete with vast concatenations of ideas; but the ideals of the Churches, even of the most intellectual races, are embodied in a few disconnected passages which altogether might be contained on a single page. With all this fulness, has one spark of spiritual light, for instance, during the last century, been struck out directly from the thousand-paged Bible by any popular expounder? If these observations be in any way even near the truth, there ought to be reason sufficient to induce an indulgent hearing of anything professing to be a departure from the old beaten and dry-as-dust course. Is it definitely decided, that no "Voice of one crying in the wilderness,' not even the shadow of a Forerunner, is ever again to disturb the self-satisfaction and equanimity of the "chosen people"?

The world, that is, humanity, and the earth which sustains that humanity, are one and inseparable. The worlds are thus the body of Deity. But can they form a body unless regularly organized and connected by arterial ducts through which common life may flow? The life flowing through the living men of today reaches them through those who have in past ages occupied the same outer earth's surface. These men of long ago have receded from our view but they have not fallen out of the ranks; they are links or con-

nective "cells" still, and much will it aid the reader towards understanding this medley of "comments," if he can rise to see that humanity is an aggregate as to its real existence, permitting the disseverance of not even an atom. The ancestors of the men of today are yet living sentient entities within us. Our subjection to sense impressions, and to convictions based on these impressions, make us think and act as though each man were an isolated, individual form of life ; while, in reality, he exists only because he constitutes a link. One of the deceptions of the senses is to associate size or bulk of form with force or faculty, and to imagine the one to be a necessary accompaniment of the other. But body results from exterior accretions, and is, if anything, a cause of weakness to the primal faculties. When the descending life shall have fully developed man's interior and exterior nature hereafter, it will be found that each atom of his form will be a man as to inherent force and faculty. Therefore, it may even now be said, that a man's ancestors for a thousand generations back, are yet within him, and constitute a unity of life with his own. It is partly upon this fact that reverence for ancestors is enjoined and intuitively recognized by tribes whose better instincts remain yet unblunted.

We each instinctively feel the poverty which sin has brought on us all, and we cannot consent, while under this sense of want, that others shall have an equal share with ourselves in what we possess. We are too deeply conscious of our wants to be able to cherish generosity. All exertion through which goods are won, is a pain ; and the spur to such exertion springs from a craving that proves insatiable, whether in respect of material gains or sensual gratifications. Hence, all is vanity and vexation, notwithstanding that selfishness, in some one or other of its Protean forms, is the law of our life, ever crying, give, give. To our natural minds, wrapped up thus in cold isolation, the doctrine which teaches that man restored, possesses nothing of what we call individuality, is apt to appear supremely

repulsive. Yet, as he becomes lifted into a purer atmosphere, in the regeneration of the race, it will gradually dawn upon him, that no man can live to himself or die to himself; that to advance in godliness is to advance into more and more of a universal consciousness and unity, approaching, as he does so, that state where self is auihilated in blissful oneness with the great All. Man's inmost essence sprang from the Supreme Deity ; it has come forth into material nature on a Divine mission ; when that mission work is accomplished, it will return whence it came, carrying the harvest of its labours, or sufferings, along with it.

There is a wonderful similarity between the motions of spiritual and outer life, in all but the ultimate motives. Acquisition, is the law of positive life both in heaven and earth. The debasing greed of the natural man is but the outer expression of what is pure and elevating in his deep interiors. There he feels no mere personal wants, nor any desire to provide for future contingencies. But he has wants; he is so full of blessed life that he yearns for dependant organisms into which he may bounteously infuse it. This is the nature of divine love ; for the natural man to receive which, is no other than crucifixion, a death to sin. We have seen above how man strains and grasps in order to selfishly accumulate earthly riches or goods. Scripture, Bible and Veda alike, represent the acquisition of cattle, wells, fruits, servants, offspring, as real blessings to man, as the things which make him great. But there is this to be remarked—his earthly things perish with him, but his spiritual earnings constitute his "house eternal in the heavens." The blessings alluded to in Scripture, under such terms as those mentioned, are human increments, feminine planes raised, won, restored, and made a part ofhimself; substance gathered from the powers of evil by the outlay of his own life-essence. In this manner, spiritual labour is the process which gains the man a body—wealth which accretes to himself, a glorious surrounding feminine form, in the life of

which, as in a well, he quenches his thirst; by the power of which he ploughs newly acquired soil: from which, as from the daintiest of all food, he feasts; and through which he extends his homestead and paternal rule.

If man's cupidity for earthly things is an outworking of pure actualities deep within his outer gross nature, how shall we view his sexual cupidities, which have the power to crush all others out of sight? Men give way, at times, to many curious surmisings as to what the positive enjoyments of heavenly bliss may consist in; but if they will but consider what constitutes man's intensest pleasure on the outer plane, namely, sex-love, they have but to accept the various phases of its manifestation on this natural plane, depraved as it is, as a sufficient indicative reflection of the nature of some, at least, of man's chief joys hereafter. As on earth, so in heaven, connubial bliss, the communings and comminglings of the male essence with its female counterpart must be reckoned among the chief pleasures of the heavenly state. The woman sees her Lord in her spouse; subjectively, he sees in his wife, a Bride-deity. It is only from false sentiments, and judging of the divine life from a debased and corporeal point of view, that objections can be raised against these statements. In its instincts, Islamism is justified, when it attributes heavenly bliss to be derivable from sex-relationship. Saivaism too, is by instinct, superior to that which opposes it, when it advances the doctrines of the linga and yoni, the types of propagative and generative action, to the forefront of its system. How true it is, that, respecting his peculiar thoughts and actions, to his own master alone, each man stands or falls!

How greatly the idea of that shame which attaches to sex-communion interferes with the right appreciation of all that is implied in *dissemination*! As there is but one form of power—the vortical nucleus, into which all things, in their process of change are absorbed, or fall, so there exists but

one mode of action by which the positive vorticle is brought into contact with its negative matrix, and that change initiated. Seminal projection, is that mode of action. Every cause is really a seminal projection, every effect is through a yieldance to that cause. Every motion of a muscle involves a seminal act; every activity in nature is but a continuous series of like action. The saliva is seed which desire for food sheds upon it as a preparatory means of vitalization and assimilation to the substance of the body; the tears are seed which sorrow sheds upon that which is separated, as a means of searching out, *exploring*, literally, *weeping out*, and recovering the cherished object; and it is by *sweat* also, which is the same word as *seed*, that the produce of the earth is won. These are outward bodily expressions, but the reality exists deeper within. The sowing of man's seed is but one form of expression of the universal activity. It is ever proceeding on some plane or other. It is as imperishable as the solar substance, of which it consists; and though it may not be ultimated in human natural offspring, it is not less effective and real than if it were so. It goes forth, and is eventually deposited as activities in the ætherial plane of that feminine form which belongs to him as his Eve; which he is to possess as his feminine counterpart for ever; but which he will never obtain except as won through his disseminations, and by a process corresponding to Râma's recovery of Sitâ, or of Helen by the Greeks. It is this process which, in the Bible, is represented by a rib of Adam being built into a woman and brought to him. The struggle is involved in the building; for the materials have to be won from a stubborn rock; and the walls constructed "by one hand, while the other holds a weapon." The command to him and to every man, to be fruitful and multiply, is in this way carried out, and wedded Eve is the happy result. The "fall" is in this manner to be retrieved; that is, in the very manner it originated, but with an accession of uplifting power.

The development of the human race on our planet may be compared to a tree as to its ramifications. There is the central stem and its outspreading branches. There is thus always a central or pivotal stock running down the family whence lateral branches have shot out. As was stated, these branches, or the lines of procession, remain a perfect series, as intact as though every member or link were yet living in our visible midst. The clay of the bodies of our predecessors has merely dropt off; and were the clay to drop off our eyes, we should see the long lines actually within ourselves and constituting our interior selves. This pivotal stock of the race, concentering its life, would not differ greatly from the branches; it would merely possess the energy of the heart compared with the surrounding body; and as that whole body is sunk in earthliness, the consequent manifestation, if any distinction were visible, would probably be, that of an intenser earthliness. Now it is this central stem and articulations, down which that new descent of the divine life is to proceed, that constitute the pivotal organization and miniature representative form of the rest of the world-tree. When we come to examine into the nature of Life, we shall see what it is which, at the avatârs actually descends; here we will merely take into consideration, that it is this old central stem with its lateral articulations, which constitute this pivotal human organism and its feminine choral accessaries, known as Devadasis. The wife of any male, is the alternative female plane which immediately succeeds it in the line of descent; the bride, is that which precedes; so that, in mythic parlance, the bride draws up and marries the bridegroom or husband to herself; and he, in turn, wins and conjoins his inferior wife-plane. The husband of a woman is the plane next below her; her spouse is that to which she is wife. The male sheds his seed upon the next plane below for a double purpose; first, to make it one with him, thus, to be his own body; then yet again, in the same manner, when it has become the wife, that his seed may reach beyond her as a more ultimated (offspring) form of his power. There are

details here respecting intermidiates, but which do not now affect our general remarks.

Some human organisms are simplistic, that is, their natural forms consist of but a separate (male and female) internode, as we may term it; others are composite, possessing an interior and an exterior, yet acting ordinarily in concert. But the stem of the human tree is termed a universal organism because every plane of the entire universe, spiritual, and natural, divine and human, male and female, is perfectly developed in it. Each male plane in that organism has not only a wife plane under it, but it has also a female plane surrounding it laterally, intervening between the stem proper and each of the branches, thus forming articulations to those branches. These are the Devadasis; and thus, from the top throughout, this human stem is surrounded by an assemblage of feminine forms, constituting a graduative and connective choral band between the heart-life within and the radiative branch-life without; each feminine form standing as a subcentre towards the tribe whence she has been extracted by the usual process, and of which, she, by right of descent, is representative. It comes not within the power of human choice, who shall occupy the position of a Devadasi. Each is divinely appointed; her relation to the pivotal man is unchanging; the whole assemblage constituting, in the ages to come, his external glorified and effulgent body; manifesting, as living attributal hieroglyphics, the Truth of God towards their respective peoples in the heavens. King Solomon, of Bible record, with his "thousand" wives and concubines, is paralleled, in Eastern myth, by both Krishna of the Hindoos, and him who eventually becomes the Buddha of the Buddhists.

The regenerative life actually kills, in its descent, the old natural life of each succeeding plane of the central organism, as that plane suffers sacrifice and renovation. As

this process proceeds, the descending stream of life would be shut off from the planes below, were there no lateral means of communicating with them; but these Devadasi-forms meet the requirements of the crises as they occur, by preserving, in a measure, the continuity of these descending life-currents established by virtue of the relations which sexual interaction brings about. It was said, that there could be no regeneration of the race wrought out, but as the life of the higher and restored planes is transmitted to the lower through sex-communings. To this may be added, that, in consequence of the destructive sacrificial processes carried on, plane after plane, in the central organism of our race, no regenerative or any other digree of human life at the time of such judgment-crises, could reach the lower planes or branches of the human tree, but through the choral assemblage pertaining to each plane, known as these Devadasis. They are appointed to form the connecting link between the heavenly planes in the pivotal man's organism and those below that whereon destruction and reconstruction may be taking place. For the time being, they must constitute the only channels of communication between heaven and the natural world. Such is the true Devadasi; she performs many other indespensable functions during the "great world's passion week" now drawing upon us; but more about the subject hereafter. They are ministrants of heaven; and but for the wild surgings of evil during its throes and woes, would remain pure vestals with lamps of life atrim, faithful to their early vows. But being on the boundary line between heaven and earth, good and evil, they become subject to many vicissitudes, winning at last their rest through a full share of life's misery and affliction. That their position is an intermediate one may be gathered from some of their many names. For instance, *choir*, signifies a *market*-place; *mark*et is *marsh*, *marg*in; just as *choir* is *shore*, or land scarcely secure from the "troubled sea". This accords with the meaning of *dasa*, the extreme limit. The idea of a market,

is that of a border place, where those from within meet and make exchanges with those from without. When risen above the intermediative sphere, the Devadasis become pre-eminently a satya-form; for they then, constitute the real, living Veda, or Word; an emblematic vesture, clothing the divine Adam and Eve, the symbols on which, are inscriptions—engravings cut, and infilled with sacrificial blood. In the instances of Solomon, Krishna, and Buddha, the scene is presented as being on the mortal plane; but in the Bible, where the Lamb, or *Agni*, (Lat. *agnus*) the ascended Sacrifice, is represented as being followed by a concourse of virgins, the scene is unmistakably laid in the immortal sphere. This subject is lengthily spun out, for the double reason—that it is yet to come into the great practical importance shewn; and farther, that the world generally, is in profound ignorance of the institution referred to, in its bearings on the future destiny of our orb.

Satya, Sitâ and Sâti, are but forms of one and the same word; at least, their differences need not engage our attention. Mythic description has a certain doubleness of application sometimes, which is hard to explain to the reader, and yet requires to be brought forward in connection with these words. The peculiarity alluded to, may be illustrated by supposing, that when the Jewish people were led away captive from their land, the virtuous part of them were taken by a righteous captor to a Babylon in the East; while the reprobate ones were led away by a reprobate captor to his Babylon in the West. Sitâ's captivity, as related, partakes of the same peculiarity, as does also the performance of the Sâti sacrifice. Let the reader ask himself—is Sitâ carried off by a good power or by a bad power; southward, towards the centre, or northward, away from it; to Su-lanka (Su-lan = Ceylon), or Lanka? Are the Rakshasas, as brahmans, on the side of good, are of evil? Siva is the chief Rakshasa. If Sitâ is taken off upwards, then Ràma's difficulties represent his subjective experiences by which he is purified and

rendered fit, at length, to join his lost bride in a higher sphere. In this case, he himself would be the negative plane upon which Sita would be secretly shedding her scorching ardours of intenser life. But if Râvana represents an evil power, Lanka should be to the northward; and Rama then represents the male force which wins back the feminine principle which has fallen under the power of the evil planes beneath, of the giants which attempt to scale heaven. The feminine is that which is especially receptive either way. In the universal organism, the planes continually alternate; and while the "bride" or bird plane mounts upward to become the angelic vulture to prey upon the liver of her Prometheus, the wife-plane beneath him, terrified at the sufferings of her Job, falls off an easy victim to the influences from beneath. Thus, the male plane, or Râma, is apparently deserted; "lovers and kindred stand afar off." These circumstances are fully depicted in the "Helen" of Euripides. While Menelaus is in the wars, the heavenly Helen is carried off southward by Proteus to Egypt, and the earthly Helen-plane falls away with Paris to Troy. The sâti process is merely the substitution and sacrifice of the female plane for the male, just described. In this case, the upper male or spouse-plane has passed upward through sacrificial death, and the alternate female plane next below is that which is deserted, and whereon "fire from before the Lord" is falling, to make it in turn, a sacrifice also. To the sâti, her ascended partner becomes a spouse of fire; for it is really he which is the pile in whose flames she becomes assimilated to him. The male plane, her "husband," died when her spouse died; the one dying to earthly things and becoming assimilated, through judgment, to the heavenly life; the other, dying unto the higher life, becomes subject to the influences from beneath. She yearns to join her spouse above, to whose fiery embrace she consequently yields herself; she mourns over her lost husband with tears which will, in due time, as seed sown, raise him from death, and restore him to her; even as the tears of Mary at the

grave, help to restore to her the lost Lazarus, her husband-brother.

VARNA.

This is the Sanscrit word for "caste," that is, a series. Everything that exists, exists in a series; in other words, it occupies its place in the universal system of things by virtue of its procreated descent. The constituent elements of a series are simply—cause, instrument and effect; or, to change the figure—male force, female vehicle, and resultant or projected offspring. The effect or outcome, is a combination of the cause and means, or vehicle; and its primal aspect, is that of an extension or stretching out of the causative force towards the object aimed at. This aspect should never be lost sight of, that procreation is but a process of extending primal force; just as the extension of the arm and hand would be meaningless, unless they conveyed the body's power to grasp. We shall not be overstretching the meaning, if we take *varna* to be the same word as the old Eng. *bairn*, that which is born; for however far back we trace our first term or cause, it will still be something which has been outborn.

As we we have come now to the consideration of the serial arrangement of things, it is a fitting opportunity to descend from the cloud-land where we have been descanting, and take a stand beside the reader on the solid ground. Well then, first to be learnt is, that what is up or down according to common acceptance, is often, rather the reverse of the reality, than true. Every form or organization is after a globular original, and this necessarily results from the fact, that the form of the power which outworks, is vortical. The circumference of an organism is its lowest part; the centre, its highest. The highest point of the earth is its centre, and this is as high as the sun; for it is of the same solar substance at its centre, and lives in the sun's radiative life, as an offspring. The highest point of man's nervous system, that is, of his natural organism, is also

one with the earth's centre, and with the solar substance; and this substance, wherever it exists, constitutes a continuous and an all pervasive soul (Lat. *sol*) of the solar digree. Whence life flows, there is the highest part. The heart is the highest part of the corporeal system; the inmost cerebellum, that of the nervous system. All forms are organized after the one pattern, though, as in the case of the human form, there are certain extra developments drawn forth, as we may say, by the exigencies of outer life. As man rises, in the restitution, he must revert towards that architypal form, if he is to shine a star in the firmament. All substance, from highest to lowest, is constituted of the positive and negative principles combined; and every bodily form is what it is, first, by virtue of the relative proportions inherited, of these two principles; and next, by virtue of the digree of life pervading that body, or form. The relations of these two principles, are such, that the bare existence of the smallest atom or portion of either, apart, is absolutely unimaginable by the human mind.

Where are we to look for heaven, essential Deity, departed souls, hell, and the scene of all the circumstances narrated in the preceding pages? Who are the good, or the bad, on earth;—and why this distinction? The life of the body is the blood, and the life of the blood is the air. The life of the nervous system is its ichor or essnce, and the life of that is the elemental Primum Mobile. The idea of *life*, is simply that which lifts; the active, in respect of the passive. Now if we follow up this course sufficiently, we find at last the absolute Life; that is, we find the divine life circulating far within the human spiritual organism, as the blood or ichor circulates within the body. Creation is the body of essential Deity; but as was said above of the two principles, it is utterly impossible to conceive of Deity apart from Creation, or of Creation apart from Deity, when their existent relations are apprehended, that is, so far as the finite mind may do so. It is the same, whether we

say the heavenly and earthly planes of the Universal All, or the heavenly and earthly planes in the organism of universal man; yea, farther, or whether we say the heavenly and earthly planes in a molecule of that organism; for each permanent plane is a continuation illimitably, and lives by a common life circulating throughout. It was said, for instance, that the inmost of the earth, as also the inmost of the human brain, are of one substance, or of one plane, with the sun. Though these parts appear dissevered, there is really no disseverance; being, by the subtilty of their own substance, but much more by that of the life which permeates them, conjoined, and in communication as a continuous organism. It is only to sense, that breaks, as in the continuity of the life of things, appear. Planes are thus universal, and they pervade everything; but excepting the central human organism, of which statements have been made, no forms exist with all the planes fully developed. Their development is a possibility, and would become a reality if the dissemination of life in any given direction require it so, but as things are, a large proportion of planes remain in a rudimentary or inert state. Thus, men are what they are by reason of the particular planes developed in their organizations, and that some planes are developed, and not others, is a consequence of position or membership in the orbic whole.

Deity and heaven are resident in every molecule of the body. *Deity*, means, that which has been taken up from being a mere passive, and so infilled with vitality that it has become a positive, in respect of lower planes. *Heaven*, is that which is *heaved*, or lifted, or, enlivened by the vital influx. Heaven does not mean some region above the sky, a kind of celestial country; the solar substance of the *head* (*heaved*) is heaven, because it is above the planes of the body which have fallen under the dominion of sin. Seven years ago, the inmost, or solar-intellectual plane of our race was in a morally perverted state; it is now, in great part, restored, lifted,

conjoined to, and made one with the heavens. There are aboriginal tribes in the extreme East, who, in the corporeal digree, correspond to that plane, and have in consequence, experienced, in an obscure manner, the moral and physical changes spoken of. The production of this work, in some of its details, would now be an impossibility on earth, but for those changes. Thus, heaven, means, any plane which possesses a positive and restorative moral power in respect of the demoralized planes beneath. When a plane is said to be lifted to be one with the heavens, it really means, that the power and life of the heavens, as a fiery current, commonly known as the "fire of hell," has flowed down, con*sumed*, that is, as*sumed*, to its own digree of life, all that was assimilable of the substance of that plane, and winnowed off the remainder.

Physical death, in its sphere, exactly represents, on its positive side, the process of the regenerative life. The mode of death may be seen in the withered falling leaf, whose vitality has been absorbed and itself pushed off by the new protruding bud, which, in the process, has eaten the essence of the old leaf. Man's more interior planes are ever eating his exterior ones; and thus too, his inmost heavenly planes will eat up the adjoining mortal ones in the progress of redemption. The true waste of the body is inwards, as though a slow fever indrew and consumed it. The decay attending old age or disease, is essentially an absorption of the finer elements of the body into more interior planes, without the usual replacement by bodily food. When this absorptive process is completed to the soul's satisfaction, its antenæ and other extensions are indrawn, and the shell of the body, thus deserted and tenantless, falls off as exuviæ. So long as the soul requires its ultimate body-form, which is its connecting link with outmost nature, no disease, nothing short of violence or starvation can separate them; for what is popularly termed "disease," is really the symptoms of the efforts for its

expulsion—or perhaps, more correctly—of the antagonism of the inner powers towards, and for the expulsion of, the body's impurities. Natural death is thus a voluntary discarding of the body after the soul has abstracted all that is required of it. In the case of violent death, this abstractive process still continues and goes on to completion ; as the separation of soul and body is imperfect until the process be complete.

There is a very exact limit in all things as to what is absorbable, naturally and spiritually, and what is not. And closely connected with this fact are a series of events, the most astounding in kind to be found in the whole range of mythic revelation; a series which immediately involves the severest afflictions that humanity at large is doomed to suffer. The primates, as we may call them, are absorbed and taken up, and thus form a new reconstituted and essential body for the soul. The old shell falls away, is cast off; or as before expressed, is winnowed off. Mark well this terrible word *fall*, little as it appears. Satan, as lightning, falls from heaven ; "Woe to ye inhabitants of earth, for the devil is come down to you, having great wrath." The spiritual sun acting upon the upper strata of the human cloud, re-evaporates them, abstracting thus the latent heat of lower strata, and lo ! the Deluge, a torrent of descending death. Israel arises from its bondage, abstracts from the Egyptions these primates of their's ; or, as it is expressed, spoils them of their precious things. Israel again, as the personal embodiment of these primates ascends towards the promised land, and lo ! the deluge in another form—the cold snowy avalanche of death descends from behind and overwhelms the contumacious Egyptians. What falls ! The deathful waters fall, the Egyptians fall, the carcases of the Israelites fall. The soul lets the old body fall off, an insensate clod. The orts of the Brahman's meal are discarded as impure, though innocuous ; but not thus will it be as the great absorptive and separative process works down-

ward through the manifold planes of the human organism—through the manifold planes as developed in tribal life. If the reader can receive it, the deadly serpents which afflicted the pilgrim Israelites, are the ghosts of the Egyptians over whose "fall" they so lately exulted. This absorptive or abstractive process, and the consequent falling off, are as though both heaven and hell unfolded in opposite directions, from out the soul—from out the family, from out the same tribe, from among the nations, and for a time constituted a linked horror, a mutual torment. The Bible alludes to these terrific afflictions in such expressions as—"nation shall rise against nation"; "the one shall be taken and the other left"; "a man's foes shall be they of his own household"; "the father shall be divided against the son, and the son against the father." Men are utterly ignorant, as yet, of what an intensity of rancorous hate towards good the mind is capable of, when the better virtues and precious things of its life have been abstracted—as Israel abstracted Egypt's jewels, or as the sun absorbs the higher stratum of clouds, and with them abstracts from the lower the levitating power which keeps them in suspension heaven-ward. When this takes place in man, cold satanic hate is the residue. Heaven thus works its way downwards, which means outwards, from man's interiors, reversing plane after plane from their moral obliquity, to righteousness and submissiveness to the life of heaven. When it is stated that it has been a work of years to reverse the life and tendencies of one grand plane, and that the inmost, it may be understood in some sort, that the redemption and restoration of the race will not be disproportionately prolonged if it prove the work of the greater part of a century. There has ever been piety in the world, but not radical change. This manifestation of pious inclinations is wholly dependant upon mental organization. Piety and intellectuality are, as a rule, opposed one to the other. We are merely glancing at these important matters here in passing. There is much misconception among men respecting the

nature of religious feelings and the unseen life; but the grossness of this misconception among the intellectual races of the West, is, if this book reveals any truth, a something almost inexplicable with beings endowed with an immortal nature. Some estimate may be formed of this misconception, by considering how those races pride themselves in their contempt for, and superiority to, superstition as it shews itself among tribes simple and ignorant, when, if the reality be brought out, it is found to agree very much closer with these same "abominable superstitions," than with the ideals of the much vaunted "enlightenment" of this same West. This statement is advanced here in anticipation of such objections, as that these "comments" are mostly old glosses furbished up, of Eastern commentators. But in reply again, it may be stated, that these "comments" are so much more in accord with the doctrines or opinions of the East than of the West, simply because those of the East are found to be so much nearer the absolute reality than those of the West. It is when we descend, in the progress of our enquiries, to earth from the mysteries of cloud land, and take up the doctrines taught more or less among the Christian sects, that but for the laws which control it being so evident, wonder would be excited at the persistency of the fact, that the development of intellect and natural shrewdness, is the development of obtuseness to all that pertains to the higher and spiritual life.

Some ethnologists modify their classifications of the human races by the test of having a devil in their religious systems or otherwise; not knowing, that where there is a Deity there must be a devil, in every system, under some form or other, so long as an opposite principle to good exists. Through the transformation of "being lifted' up, as shewn in the Bible, the serpent, that is, the devil or satanic principle, becomes a saviour; for it is the intellectual-sensual principle in its spiritual digrees which is called "devil" and "Satan." Evil would never feel repugnance to good, if they existed entirely apart. Why should it? We feel repugnance

only to that which injures us. If hell were the necessity of a fate unconnected with the divine will, those suffering its tortures, even Satan himself, could call forth or exercise no resentment against heaven; but it is the pangs which evil suffers on the concious approach of a higher life, which beget that intense hatred which, according to Scripture characterizes the fiend. All pain is the result of an extra inflow of life; or, in the case of the body, of an extra inflow of blood and vital activity to any part. Thus, pain, every kind of pain that can afflict man bodily or spiritually, is from the same cause, increase of circulating life. In the progress of the regenerative life downwards from the heavens, it brings first to the spiritual plane touched, such an increase of life or disintegrative action as to dissolve or decompose gradually its original formation,and causing in the process, the slow drawn-out agonies of death. When this is taking place, there is the clearest perception as to whence these sufferings spring and their cause; and the consequence is, the mind revolts with a vehemence which has no parellel in the experiences of outer life.

Devil, Gr. *diabolos*, means, that which is inferiorly allied to *deity* (*dia*), but temporarily cast off or *fallen*; temporarily, for the plane, at least in part, which is diabolic in one instance, will have reverted to the heavens and become the instrument of torture and purification in turn, when the next lower series of planes shall come to be operated upon. The Serpent is the Devil; and Scripture, in denouncing a curse upon it, in that it should "go upon (Gr. *epi)* its belly," simply teaches, that all its movements should be actuated by, and in subjection to, what may be called, belly-principles. Not to be the belly, but to be in subjection or subservience to the belly. For what is the belly? It is the part of the organism which subsists upon that which has been rejected by the higher members of the body, and casts out, as excrement, the remainder. So, to be subject to the belly, means, to have the last particles of

good abstracted, and then to be cast out; not lost, but to enrich or vitalize planes that are yet without of the body-proper. It is difficult to be precise in many of these explanations; in the present instance, the viscera of the belly, together with their contents, are "belly," though the viscera act positively, and their contents are passive, and are acted upon. This exemplifies, again, what is elsewhere said—that there is no inner good or male principle without some measure of an outer or truth-form, nor a truth-form without some interior good. The existence of the one is not even imaginable, without the presence of the other. The belly bears the same relation to the breast, that the intellectual brain bears to the emotional. The belly represents sensual greed for base things; the intellect, selfish calculation in view of the acquisition of the same. The belly is the body, of which, the intellect is the head. When Hari is represented wreathed with serpents, around his head, around his arms, around his legs, it is to teach, that this snake-nature has been won by him, retrieved from its old carnality, and made into a crown of victory for his brows, into bracelets of beauty for his arms, and into greaves or buskins of defence for his legs. For it is the same, whether it be said that Hari is garlanded with Ananta, or that he reclines upon it. To be around, and to be under, is the same to an orbic form. The form which the serpent-nature assumes, in man's general organism, is not that of an alternating series of separate rings or spheres, but rather constitutes a connected spiral, winding parallel with the other opposite principle, throughout. Hence, we see pictures of Hari, with the serpent-form winding away in immense coils. In the progression of the new life, one part of this serpent-form is first elevated and purified—say, the head; and then, this elevated portion proceeds to eat, or draw up, by assimilation, the next part. The Christ says, in substance—If I, the serpent, be lifted up, I will draw all up after me. This principle of action is represented by the well-known emblem of a serpent eating its tail—meaning, that the members of

its body, which are already elevated, will in turn eat up or elevate the inferior members. The gods are often represented in statues or pictures, with their inferior members or legs thus taken up, or turned up. So "Jacob gathered up his feet into the bed," or place of rest. Ananta is the feminine principle redeemed, and become the victor's wreath; and whether it be figuratively shewn as a laurel-crown, after the manner of the Greeks; or, as the many-headed serpent; or, as a choral concourse of glorious gopi-forms wrought into a garment of beauty, the one great truth is taught—the Man has won his maniform "wife."

When the precious things, the love and faith and other virtues in concrete substance, have been abstracted from the mind or human organism, the negative belly falls away, as was before shewn. When Judas the betrayer hangs himself, that is, submits, like Socrates in his basket, to be raised and annexed to a higher life-plane, it is Judas' belly which falls off, or takes leave of such a consociation—"and all his bowels gushed out." *Bolos*, is A.S. *baely, belly, bowels, bale* or evil; the same in radical import as *bolos* in *dia-bolos*, the devil. The words "devil" and "Satan" differ, strictly, as to meaning; the first, being the moving principle, the other, its intellectual form. The head is heaven, the belly is the corporeal world. Scripture represents the belly as the god of this world; also, the devil, as the god of this world; and also, hell as a belly. The belly of Leviathan is to Jonah the "belly of hell." That a being or a principle can be characterized as the "devil" is in scripture, is entirely the consequence of the redemptive action of abstracting those planes in the human organism which, by their nature are inclined for good, and consequently, for responding to the divine appeal, from the intellectual-sensual planes which are serpentine, and in themselves invariably represented as unrelieved evil and falsity. All men in their normal condition have, in their moral constitution, more or less of good, more or less of evil; in some

the subjective emotional faculties prevail, and they are necessarily piously inclined; in others, the intellectual, positive, and objective, in respect of outer things, prevail, and a thoughtful, discriminative, and self-sufficient mind is developed. But in every case, normally, the prevailing tendencies are tempered and modified to some extent by their opposites. Now remove every germ of good from its connection with the intellectual principle, and only the diabolic nature remains; to which add the consideration, that the removed heavenly principles are becoming fiery, cross-like, and *hellish*, that is, *holy*, (A.S. *helig*) to the subjective perceptions, and necessarily a state of thing supervenes sufficient to develope fiendism in its intensest manifestations. The parts or principles which are elevated, become in turn the Rakshasa-plane towards that which is fallen off—a standing horror, a sword suspended overhead by a single hair. The planes or psychical entities which fall away, retreat or seek shelter; some are overtaken, as we may say, by judgment; some become wanderers, like the "wandering Jew," unreclaimable until the very last, transmigrating downwards from plane to plane, and undergoing a partial death with each. Thus the great Redemption will proceed, gradually wearing out by its attendant agonies, the old life of the world. Pândavas may arise, Kurus fall away; but all except Yudhisthira and the redeemed Dhârma, or paternal virtue, must leave their carcases in the wilderness, or on the battle field. Many are called, but few respond willingly to the divine summons. Waste, waste—the result of gradual but incessant gnawings of the hungry heavens, is the only means by which the mortal mind can become disencumbered of its earthly impedimenta—the work must go on upon the man, upon humanity, until only cast-off ultimate scales or exuviæ of the natural organism remain. The disqualifications and defilement which attach, by custom, to the Hindu widow, is from the cause above explained. The male principle is the head or heavenly principle of the female principle, which corresponds to the

womb or belly. When this head, represented by the woman's husband, is abstracted and taken up from her by death, she is then, as it were, without any principle of good. The precious heavenly things of her life have been taken away upwards, and only the elements of moral impurity and social disability remain with her.

What is sin, essentially ? Every act is a sowing of seed. Sin is said to be sowing to the flesh, and the consequence, the Bible teaches, is to reap corruption. We say "the mouth waters" for anything that is eagerly desired. This water is what was before called salivary seed. Whatever we make an effort to obtain, we by this means sow seed upon it in order to make it our own. We cast our seed upon the soil or plane beneath us; that is, our desires go out upon earthly things. If we delight in those things for their own sake, we, in the act of sowing, descend ourselves towards their level. Man's seed is ever one with himself; whatever soil he casts his seed into, he can never rise but by carrying that soil up with himself. This is degeneration; this is sowing to the flesh; this is sin; this is re enacting man's original fall. The suffering entailed by thus "lading oneself with thick clay," as the scripture puts it, is absolutely the penalty of sin.

We read in the Bible of one who "hath borne our sorrows," who "was wounded for our transgressions," upon whom "the Lord hath laid the iniquities of us all," who "poured out his soul unto death," and who "was numbered with the transgressors." His experiences are likened to a seed which is sown in order that it may die, and thence bring forth the accustomed fruit. These things are said of Jesus the Christ. If the seed "die not, it abideth alone, but if it die, it brings forth fruit." What grand principle of a world's resurrection is here involved, or taught, as lying in the death of an individual ? The seed here sown is a divine offspring; the soil into which it is sown is humanity. When implanted, its heavenly vitality or warmth, as concrete sub-

stance, dissipates or radiates into the stagnant mass around until there is an equality. The mass has gained what the sown form has lost; the seed is comparatively dead. This is the first necessity of fruitfulness, as the Scripture states. This dying is a cause, of which fertility is to be the effect; "he pours out his soul unto death"—in other words, his life-essence is dissipated, radiated, or disseminated upon those things which surround him. The saliva or salivary seminations which are thrown into masticated food, constitute so many inseparable links or bonds which unite the particles of food to the human organism. A subtle rapport becomes at once established, and the essential particles of the food, even in this preliminary stage, are indrawn within the scope and reach of the vital organic circulations. The salivary seed is, as may be palpably perceived, projected into its soil; there it partially dies; that is, "it pours out its soul" as re-disseminations. It is the same, whether we say, the soul is poured out, or, that seed is disseminated, or, that sacrificial blood is shed, or, that the activity and heat of protruded, vortically-formed offspring are again being radiated as seminations or concrete forms of super-essential life into surrounding substance. The sum of the matter is—divine life comes forth through womb action, clothed in mortal substance, the substance of the comparatively lifeless body of humanity. This life, like heat, dissipates itself; there is thus a dying of this divine form down to the level of the mass; excepting that this form is its nucleus. If the mass was originally a form of sin or transgression, this nucleal form is now one with it by means of the positive life, as disseminations, which has been projected into that mass. Now when this divine form first descended as offspring from the Father-soul, it was replete with divine life; but as this became appropriated by the mass of cold human soil around, the form not only "died" through the radiations of its original life, but the very process of thus dying, conjoined and bound to it as a moving sepulchre, the mass which received the living, radiated, positive entities. This

form must now rise with the mass attached to it, not else; for it is in perfect rapport with that mass, as a heart is in rapport with its surrounding frame. Thus, the dying of the sown seed, is a re-distribution of life; and the fruitage is the body or "pulp" which this distributed seed-life accretes to itself and bears upward as "first-fruits," as abstracted precious things, to its original home in the skies. In this brief explanation is involved, the birth, ministry, death, resurrection, and ascension of the divine incarnated life known as Jesus the Christ.

But there is a sowing also, which is not sin; and that is, when our sense or carnal desires go forth as subsidiary to other and higher desires which yearn for the restitution of all things to primal order. Thus, by denying to our natural degrading propensities, the first place, we tend to destroy them and rise upon their ruins; while, by gratifying those same propensities in serving self alone, we immerse ourselves more and more, we sow our very souls, in sensualism and carnality. Every act of this kind of sowing is a sin, and, as described, is its essential nature. Sin, in fact, is loving that which is below, and so attaching it to ourselves, from mere sensual motives. Love is the moving force of everything, life being the extension of that force; thus, the love of one plane, as a positive, is the life of that receptive plane which is the next below. There is no variation attending this simple force of love and its exterior development, whether we investigate its nature in the heavens above or on the earth beneath .The expression, so common in Scripture, to gird oneself, or, to gird up the loins, as preparatory to action, is full of instruction for us respecting the relations of Love and Life. Force, seminal force, is the universal form of power, even where space and time have no existence; and indeed, that the same form of force is paramount in the animal nature of all of us too, may be proved by this—that much action of the brain, or of the stomach, or of the exterior muscles, deflects the power and substance which otherwise would flow into the sexual spermatic vessels.

That God is Love, is the Christian's text, and yet no sect hesitates to curtail and modify, in application, its broad, absolute sense. No man ever yet hated his own body, but nourishes and cherishes it, is also a dictum of scripture, as well as the law of Life, corporal, spiritual and divine. God's love tends, as the soul's instinct tends, to draw the body close. The positive principle derives exquisite enjoyment from the compressive grasp of clinging passive affection. Whether love be divine and pure, or carnal and impure, there must be delight to it from the sensation alluded to; just as there must necessarily be a yielding bliss experienced by the passive affections when conscious that the yearning male vigour is pouring its affluence, as a strong sustaining arm, through and around all their being. In the case of our orb, so fallen off, Love seeks to draw it up, in the execution of His omniscient counsels, and constitute it a new heart, a new centre of Life to the orbs of universal space; as though the absence of the desired object intensifies the heart's longings towards it. O! the Heart of the heavens is a Man's heart, which reproduces its emotions in our daily lives. It is in this process of drawing up, this clasping of the cold benumbed earth to the ardent bosom of the yearning heavens, that are involved all the changes of dissolving worlds, the scenes of judgment, the agonies and blank despairs of hell, which mythic works depict. There need be no modifying or qualifying reserve in respect of the absoluteness of the sense of the expression, God is Love. Explanation may be hereafter given, as to why this suffering is a necessity; and also, why the special exaltation of this orb follows as a consequence upon its pre-ordained degradation. We have heard of mythic spears whose touch alone could heal the wounds they had made; earth's degradation is the first effect of a cause, which, by its continuance will more than restore her original loss. Britain, with her people, is mythically and naturally the extreme ultimation and concentration of the downward sensual tendancy, where earthliness culminates and reigns in-

tense, surpassing that of all other lands. By the very law of ultimation, the earthliness, that is, to be more explicit, the earthly energy, insatiabilty, and general executive tact of all predecessive lands converge and concentrate upon her. Earth is morally the extreme ultimation of the orbs of space, she is the outcast; Britain is the same among the nations; the Galilean Man, the Mlaitcha of the Brahmaic system occupies a corresponding position among men. But it is from the cloacæ, according to Roman myth, that Venus the Queen of Beauty is born; and thus too with earth's "saints" and "sinners." The heavens do not confer a premium upon wickedness for its own sake, but the race whose intellectual-sensual principles, that is, the men most sinful and serpentine in their developments, will, when restored, exhibit transcendent administrative abilities; while they whose development now tends to passivity and simple obedience, will retain that nature still. "The last shall be first, and the first, last." These will prove tractable to the heavenly power, become transformed and attain their angelic or divine status with comparative ease; while the former, in the process of casting their manifold serpent skins, will die hard indeed. It is, however, the serpent that at length attains pre-eminence, and the positive power to heal others. The generations of men which have passed away from earth's surface, have not greatly altered, as to spiritual state, from what they were while in the flesh. They are, in a sense, yet one with their descendants now in outer life. The delivering Power, as it makes its way from the heavens to the earth-planes, will take up and reconstitute all in succession. Ah! would that anything that can be said here will have the effect of relieving, to any extent, the weariness and desolateness which is apt to attend upon those whose hopes are intently set beyond the mere life of sense. The self sufficient provide for themselves—or are supposed to do so. Whatever "spiritualism" may have effected, it has, at least, done something to familiarize the exterior mind with the interior,

so far as similarity of circumstances and sensations go. The subjective mind must continue to feel a certain digree of anxiety respecting those eternal interests which it considers to be staked upon its persistent efforts, but much suffering in this direction has sprung from narrow erroneous teachings. The prospect of the sad accompaniments of physical dissolution is painful enough without adding that sense of utter uncertainly respecting psychical existence which ordinary teaching seems powerless to alleviate in any rational common-sense manner.

Let us resume our observations on the science of varna or series. It may be also termed, the science of digrees, though the former term better expresses the idea. The members of a series may be continuous, in which case there are usually seven members as successive stages of one existence, rising from lowest to highest, and indicative of digrees of intensity or excellence. The real series, however, is that which consists of three discrete members, which are distinct and cannot interchange their respective qualities. Their relations are as cause, means, and effect; or, as male, female, and offspring. The tribal relations of our race constitute a series; or rather, like all other things, a series within which range many sub-series; and, viewed as such, a very interesting and profitable study the subject is capable of affording to those who may take interest at all in the ethnology of our world. If but two principles exist, represented by the male and female, or by force and passivity, impulse and thought, it is evident that any human breed must range under one or other of these distinctions, according as one or other principle prevails most in its organization. A man, to make his power effective, "girds up his loins"; that is, he uses means to bind in and compress that expansive force in order to concentrate it upon a definite object. But the girdle means more than compression, it represents the passive plane which is to be the vehicle, or sakti, for conducting the re-

sources of his energy. Thus the man is energy, but the surrounding girdle or feminine plane is a form of power; and, in fact, is power, or sakti, when operative and pregnant with the consociated male energy. So the female plane is essential intellect, but it can only operate through the male medium, in which case, this male principle becomes in turn, the embodiment and manifestation of intellectual action. Thus also in the case of tribes; those in whom the male principle prevails most, shew in themselves passivity, while on the other side, tribes inheriting the passive nature mostly, manifest the most energy; the outer form constituting an embodiment and developing vehicle for the indwelling qualities or principles.

The *earth*, mythically, means its inhabitants, the human world. In like manner, *mountain* means the people who dwell on it; so of other distinctions of this kind, for we read, "the seven heads are seven mountains"; "the waters which thou sawest are peoples"; "the woman which thou sawest is that city"; these instances are sufficient to establish the principal of interpretation here pursued. A projecting neck of land is a *chersonesus*, a golden *nose* or *neck*—the head, as exellence, being comparatively gold—and the people who inhabit it, being the real subject, bear that relation to some neighbouring people, which the neck, as a prolongation, bears to the head. A chain of mountains represents the outer edge of the land lying to the south and to the east; the land lying on the north and west being reckoned a lower plane. Caucasus is the outer edge of Asia. Prometheus is represented under it, that is, on the north, suffering judgment; and this makes Asia representatively as being above the plane of judgment, or dividing line, and Europe beneath it; for *Asia* is *aswa*, *asu*, life, horse, force; and *Europe* has the meaning of *rupa*, an outer surrounding form to Asia.

If we take a map of the Eastern Hemisphere and draw upon it a line from the east end of New Guinea to the Land's

End of England, that line will lie through the midst of a belt of regions which are above every other, the regions of mythic oracle. That belt represents the core of the human globe; with its one end at the cradle, the other at the grave of the race. It represents, and stretches over, the planes of the human tree; it represents the pivotal centre down which the regenerative life will burn its way, throwing out branches as it proceeds; it represents the natural organism of the man who stands the type of the race; and, lastly, that belt comprises within its bounds the successive seats of advancing civilization and empire. Rough and confused as the outer aspects of nature may appear to mere sense apprehension, there is yet a reigning design in all the conformations of land and sea, and of tribal distribution. That design is a representative conformity, in aggregate and details, to the physical and moral condition of our race.

"Unstable as water"! is the expression of the Bible. All æriform substance is higher, more vitalized than liquids; and liquids, in turn, are more vitalized than solids. The air is the ocean of life to fluids, and these constitute the river of life to solids. We have seen what mountains represent; now we come to the river systems, which take their rise in, and flow down from them. Waters represent the feminine or intellectual planes, the planes which naturally tend away from heaven, the planes which fall off when trial approaches; and yet, in their fall they sow life upon the planes below. "Gather up the fragments, the orts, that nothing be lost." That which is rejected by the man, makes a feast for his wife. There are absolutely no distinctions to be deplored or approved, of high or low, of purity or impurity, of good or bad, virtue or vice, to that introspection of things which sees the one Life descending everywhere, the one Grand Organism comprehending all. "All rivers run into the sea yet the sea is not full, into the place from whence the rivers come thither they return again." However deep may be the fall of any plane, it bears its life to other planes, until

an equilibrium be established ; thence, in its time, the divine sun will uplift and restore all. Is it in the nature of water to descend ? The time will come when men will discover with gladness, that those phases and developments of inferior sensual human life which are now associated with sin and its immediate dire consequences, are equally as necessary a part of the cycle of divine counsel and action as the established solidarity of the archangelic heavens. The griefs of pious people tend to assure them that God must be grieved at sin in like manner as themselves.

The river system of the earth corresponds to the arterial system of man. His organism is a mart where the aerial or higher life meets and vitalizes the gross substances from below. He eats from beneath, he inbreathes vitality from above; and the results are the fluid life in his arteries, flowing from the heart to the extremities, from the mountains, as we may say, to the sea. The rocks, that is, such mineral deposits as contain potash, soda, or lime, are, as we may say, earth's lungs,drinking their life from the moisture-laden atmosphere, then sending it forth as " springs," to replenish earth's river arteries. Man's voluntary life is comparatively on the surface, and has downward proclivities, his involuntary life is from sources deep within, drawing him upwards as the power of gravitation, before noticed. Life is a manifold cord. The river that goes forth from Eden is thence divided into heads ; meaning, that in the procession of life, the head of a series, though it may communicate with the trunk vertically, its true course is rather laterally towards the heads of secondary series. So in respect of tribes ; the organic head of the Asiatic peoples is in sympathy with its own ultimate or offspring—the zone with includes Arabia Felix—more fully than with its dependant trunk ; just as the brain has its extensions in the nervous system of the body rather than into the sánguinous system of the head. But this shall be explained hereafter.

Life is a river; its ocean is the universal ærial elements, the lands it flows through and irrigates in its descent, are the terraced planes of humanity from its apex to its outmost lowest limits. In its descent, it becomes less and less endued with vitality, less and less energized; more exhausted as it reaches each successive plane, and thus becomes, as we would say, gradually quenched or diluted, so as to be suited to the digree of vitality which the planes of any organism, in their descending order. may possess.

When, in the Bible, "woe, woe" is declared as coming upon the inhabitants of earth because the devil has descended to it, full of wrath or heat, it means that that plane of life which had fallen off as, just then, unassimilable to the heavens, was yet possessed of more vitality than the inhabitants of earth could patiently endure to have sown or dispersed among them. Hence, their impending woe; for, in every syphere, increase of vitality beyond the usual and normal digree, is productive of all the symptoms and sensations which we recognize as fever or inflamation. For instance, the immediate communication or transmission of the digree of life which pervades the system of the aboriginals of the extreme East, to the cold nature of a native of the West, would produce, in all likelihood, the symtoms referred to. On the other side, the density of the one bodily organism compared to the other, is as iron to potter's clay. The eastern aborigines constitute the natural apex of humanity, the Teutonic race, the base or lower extreme. In all the respective characteristics of these two human extremes, we may accept them as types by which to theoretically assign to the intermediate races, their several relations and standings. The woe, or cup of agony, which the Christ is represented as drinking, is the downflowing measure of that higher digree of life which is to elevate him to the status of the cross, and thus, by sifting or abstracting the grains of good, shake off for a time the unassimilable shell of the body. Satan is the sifter, the plane of life which tests both Job and the

disciples as the Bible shews ; while the descending cup, the cup of agony which the Father gives to drink—in reality, the "cup of Jemshed"—is that higher positive angelic plane which abstracts the "good" or spirit of Christ committed thus into the hands of the Father, and winnows off,—what? Why, his body, his desciples ; for "they all forsook him and fled." The smiting of the shepherd, with this green living rod, dispersed the sheep. If the sacramental cup of the present possessed any of the old virtue there can be no doubt what the effect would be upon us all. We pray for grace, but real grace to man in his natural state is, according to its measure, a cup of suffering which he would shrink from at the first contact. The "grace" of Scripture is a far different thing from the grace which the churches intend in their supplications. Paul's Epistles are all written from a point of view where the bitterness of death is past, and the devotee is being re-established in the new conditions. That point corresponds to a time when the soul's great battle has been decided, and the few survivors, the first fruits redeemed from the earth, have set out, like king Yudhishthira with his brothers and Draupadi, on their pilgrimage eastward to the heavenly mount Meru. Could those who lament over the deadness which they think they see prevailing through the churches, apprehend what has taken place during the last seven years in the interiors of the race, they would recognize in this same deadness a demonstration of what has been adduced in this work as to the causes of any wide-spread falling away. To return—the first that this transmitted Satanic life effects is Judas, for the soaked sop is Satan ; "and with the sop Satan entered into him" ; the very sop off which the disciples were all supping, the natural body of the divine Man, the serpent-principle in his organization. However people, who know no better, may malign Satan, there is this to be said—he is oftenest found in good company ; and this should at least be a lesson in framing our opinions of him. Satan is in Eden ; he is in heaven receiving God's commands ; he is the compan-

ion of the divine saviour. Moses dared not to accuse him, as being a dignitary of power acting under the Lord. There is nothing related in Scripture that does not literally overflow with instruction for us, even in connection with tribal relations. Judas is in immediate contact with Jesus, for the communication is direct. Judas is the first to fall off as the result of taking the sop, the transmitted life of Jesus. He is also the first to seek recovery; the first of the desciples to be elevated, (hung) and thus follow his master, by his own free will. The time is near when thinking people will demand and insist by right upon having the principles of the divine government set forth in a manner consistent with clear reason. Even natural reason can appreciate rectitude and equity in administrative rule, but the interpreters of Scripture have failed signally hitherto in their attempts to educe from it such principles, generally. Harping away upon the old string, that "the wisdom of God is foolishness with men," and thereby implying, that the divine Government is founded upon principles, the equity of which is beyond the powers of man's comprehension, will fail to quiet the requirements of honest active minds much longer. This is said in reference to the growing spirit of enquiry, expressing itself in various ways, among all people. Respecting the communion sacrament of the Christians, unless some sparks of intelligent life, commensurate with the common sense of worshipers, be infused into the ordinance, it is much to be feared that, for any recognized inherent value in it, the institution must fall into disuse and be slighted by the thoughtful. The less critical and thoughtful, but more devout members of the churches, especially those of the south of Europe, will from instinctive piety cling, and as it were, blindly suck sustenance from the form; but it would seem as though its day were fast departing from among the more mental and educated of the races. This singular rite of the sacrament of communion, which virtually signifies a yielding one's-self to be a sacrifice, and thus inviting judg-

ment, is here explained, chiefly, as being of interest to enquiring and observant persons who are not Christians.

In the approach of the divine life to the various subjective planes, the intellectual or feminine encompassing form of each, falls away. This is the actual Satanic principle, so much the more pronounced as it is more purely intellectual. Hence, the Grecian Helen is called, as fallen away to Troy, "a hell to ships, a hell to men, a hell to cities." The results of sin are painful and deplorable to those involved in them, but the irrational human mind conjures up therewith a lot of fantastic bogies that accord with nothing that possesses a real existence. The mythic, emblematic language of Milton and others, has been accepted literally and naturally. The Bible has been quite overlooked by the Christian churches in framing their ideal of Satan. This falling off is the manner, however the mythic story may read, in which the Vedas and Amrita get to the bottom of the sea, and how the earth sinks into the ocean. Hiranyakasipu and Mahabali really represent intellectual planes, which, like the devil from his high position, having been driven off, openly resist for a time, but eventually are overtaken and succumb to the advancing potency of the heavens. Divine or mythic subjects resolve themselves so into simple generals, that whatever may be described, if described properly as to principles, comes back, like traversing a circle, to where it started. Does the reader doubt this, wondering meanwhile what this declension of planes can have to do with the ethnic divisions of the human race? Some minds are subjective to such a digree, that they live in an ideal atmosphere, and perceive outer objects only as they appear through its enveloping haze; the sensuous mind losing its independent judgment and self-control. Another state of mind, in some respects analogous to this, is when the interior subjective faculties possess a consciousness of their own ideal sphere, but without affecting the freedom of the exterior judgment—the interior and

exterior rather acting in mutual subservience and unity. In this state, the vividness of sensuous existence is not blunted, rather heightened, but its objects all appear as but inferior andsecondary forms of the inner architypal life which actuates them. Hence, the tribal zones in their serial orders, stretching from the extreme East to the West, appear really as the organic planes of a human form which combines in one, both the spiritual and natural elements—as organic planes that exist only as constituent parts of one indivisable form, and in this manner only, can be described. The mythic view is the real ;-the outer, is but the shadow, as one would say. It is down this tribal range of stairs, corresponding exactly to the stairs in the central human organism, that the reconstituted subjective mind sees in life-like prospective, all the tremendous events of the redemptive process developing themselves in their dread progressive order. And it is along the same course, that it perceive Restoration and beautiful Peace making compensation as they advance, for all the afflictions previously endured. All the events and circumstances which myth describes must be outborn into sensuos us life. The apparent confusion in this work, mythic or mystic though it intentionally be, is much to be regretted, and, in great digree, arises from the perceptive mixing of the spiritual and the natural.

We saw that the Caucasus represents the dividing line between Asia, as a sphere of force, and Europe, as the form or sacti of that force. But this would make the two opposite qualities of positivity and negation to be in immediate contact, without a graduated medium ; in fact, it would be as if fire were in immediate contact with water—which cannot be. There can be no abrupt transitions in nature or spirit, or even in active matter chemically ; all things being graduated into each other with an infinite precision, by virtue of their own inherent powers. And how are they graduated? If a foreign substance is lodged in a muscular

part of the body, how does nature attempt to remedy the violence thus offered, dead substance being in contact with living tissue ? Serum is thrown out, that is, the life of the blood is, as seed, outborn, for the purpose of dissolving, assimilating and vivifying this dead substance to the digree of the adjoining tissue. Failing in this, the serum dies down to the condition of the dead substance, and pus is formed; thence more serum is thrown out between the comparatively dead pus and the living tissue, until there be a regular gradation of vitality between the living tissue and the dead substance. This process, as described, may be applied equally to the action of the regenerative life upon the soul, for the laws of graduated vitality necessarily pervade every substance that may in any way be affected by an active principle. The subject is highly instructive being universally applicable, but it has been brought forward here in connection more especially with the zone-like and serial distribution of the human race.

Our race, as a whole, constitutes an organized human form, of which, as a series, the head is male force, or good; the trunk is the passive vehicle, feminine womb, or truth; and the legs are the ultimated effect or outbirth. Again, the head or brain is a cause, to which the breast and shoulders stand as means, and the arms form the effect or outbirth. The head—that is, the hinder and frontal lobes of the brain—is a dual form, of cause and means to which the neck, or medulla oblongata, stands as outbirth or ultimation. The breast is cause, the loins, means, and the *penis,* which means neck, or extension, is the outbirth. The thighs or loins are cause; the leg or *knee* is a subservient, or bowing means; and the foot is their ultimation. In this explanation may be seen what is meant by series and sub-series. The science of series is scarcely noticed in the schemes of popular science either in name or in principle, nevertheless, myth must remain, as hitherto, a hidden mystery to the student until he has familiarized himself with the principles

of this same law of series, and their applications. The subject may appear rather impracticable and ill founded atfirst, but will prove other-wise in practice. The race, as a serially divided human form is thus distinguished, and whatever may be the functions of auy part of the body, there will be a corresponding forte characterizing the tribe or people which occnpy a like part in relation to the body of the race. In physical nature, *mountains*, or, if we will, *moon*-lands, represent the *head*, or neck, in that they are *heaved* above the land ; and islands or *ea-lands* represent the breast, in that they are raised from the waters. In *island*, the first syllable, though, appears to correspond to *ice*=water-born.

A line drawn from New Guinea to the Land's End in England, we will say, runs down through the heart of the world of mythic literature.Across this line at right angles—mountainous regions excepted—but curved somewhat towards Britain or Iceland as a centre, lie the tribal zones Maps whereon lines or arcs of distances from London are described, wil explain what is here meant. First, there is the Bouddhist or solar zone extending from the east coast of Asia to the Brahmapootra ; next, between the south-east coast of India and the south-east coast of Arabia, with this last line extended up through Kelat to Yarkand is the Brahmaic, lunar, or Asian intellectual zone. Then follows the ultimation of these two—the solar-ultimate, Arab, Beloochee, and Persian, and the lunar-nltimate, Northern Arab, Turk and Tatar zones. These two represent the zone of Islamism ; the desert lands stretching arc-like from the Atlantic coast of Africa up through Bokhara, being the solar or dry sphere ; the coast lands and seas stretching from Morocco to the Black Sea and Caspian constituting the lunar, truth, humid or, of its kind, intellectual sphere, of ultimate or Lower Asia. This dual ultimate sphere of Asia is the head of the European series. The Islam-Greek zone is the neck or prolongation of the Asian head of Europe, the solar portion

representing the good or precious things, or, as they are sometimes called, "remains," most assimilable to the Asian heavens; but there are still further sub-divisions or planes in this grand zonal series. Next comes the zone of the Greek and Romish churches, occupying the trunk of the tribal "grand man", and extending to the Alps and the south of France. Switzerland, South-France, Bohemia, and Poland, constitute the ultimation of the Romish-Greek zone and thus also, the head of the next or Teutonic zone. The Asiatic zones coalesce with corresponding African zones; Madagascar being one with Malaya and Cochin China. Generally speaking, the people or human zones representing the head of any series are the inexperts in respect of that broad worldly circumspection and political management which gives to a people a position among the nations. They are subjective and emotional; reserved and retiring from the busy world around them, and with almost infantile intellects. They live in a world of their own which differently constituted minds cannot realize, and are equally incompetent to criticise. They represent a head without hands, a heart without arterial extensions. Of course, this description, true essentially as regards the East, must be qualified in its application to the West. It is not pretended either, that the demarcations indicated are very precise; they are merely general. The dual ultimation of two spheres or zones constitute, in all cases, the head of the succeeding series. Allowing for the difference that Asia in general represents the good or emotional faculties, and Europe the truth or intellectual faculties, the following comparisons as parallels, are well founded,—the Eastern Archipelago, with the Grecian; Siam and Malaya, with Greece and Roumelia; India, with the countries on the Danube; East Persia, Afghanistan; and East Turkestan, with Austria, Italy and Spain; Arabia, and Turkey in Asia, with France, Bavaria, Bohemia, and Poland. In respect of the zones of religions, it is worth noting, that the focus whence each is animated, is, so far as data exist, towards, the south-east margin. Thus,

from Mecca, Islamism expands over an area stretching from westward around to north-eastward. Christianity, from Jerusalem, expands over a like compass. The Greek Church, from Constantinople, covers somewhat of a like expanse; and so the Romish Church from Rome, and the Protestant from Saxony. However migrations may take place, when once settled, the inhabitants soon become one with the land, through sucking their sustenance from its mother-bosom. There is a Destiny controling even the migrations of the apparently restless wanderers; they and their offspring are gravitating to their proper locality, which will be found in due conrse. Thus, the tribes of earth have the bounds of their habitations defined; the land itself possesses a physical or phychical essence conformable respectively to the serial arrangement of the tribes. It would appear to be useless as yet to attempt to strictly distinguish all the races ethnographically, because, though some may be marked strongly enough, a great number of others form gradational, or intermediate sub-series, whose distinctive and essential traits are not sufficiently appreciable by those who would investigate them as ethnic facts. Besides, no tribe, as to its members. not even the offspring of the same couple, are strictly similar, either in physical development, or the more interior traits of character. Yet the entire human race does constitute, in all strictness, a serial and sub-serial organization.

Though all that our general subject immediately requires has now been said regarding the human series ethnologically, still, a few further remarks will not, perhaps, be thought uninteresting. The tribes which represent the emotional faculties, and which may be termed solar, or those in whom "good" is most developed, inhabit lands contiguous to the equator. They are black "because the sun has looked upon them"; that is, they are receptive, or, as we say, subjective to the influences of the spiritual Sun. Black corresponds to good or heat of nature, as white corresponds

to truth, intellect, or coldness. Hair represents the surrounding plane, that is, the feminine ; and spiral, crisp hair indicates representatively, that the feminine nature of that plane is endowed with a positive life force towards lower planes. Thus, the negro race with woolly heads, represent the sheep or moral innocence; and the male and female planes together constitute the head of the one entire race. Thick protruding lips shew the development of the absorptive or positive power—excess of the emotional or passional elements ; for whatever part or member of the form be unduly or prominently developed in any person, that person is especially of that member at least, in the aggregated body of the Orb-man. The negro race, for instance, constitute, among other members, the lips, as it were, of heaven, by which, as world-forceps, the runaways who will have shunned heaven's kisses when proffered, will be seized and brought back (without romance). Aboriginal mountaineers throughout the Eastern Archipelago, Southern China, Indo-China, and India, along with the general equatorial Negro race, are also of the head, and its cervical extensions. The part which they will enact in the great Redemption, causes then instinctively to act, for instance, towards their enemies, the same rôle now and always. They are interiorly as lambs in innocence, notwithstanding their repulsive and sometimes violent exterior traits ; but it must be remembered that there is a "wrath (or heat) of the lamb" ; for *lamb* is *lamb*-ent, licking up ; lamb is *agnus*=*agni*, fire. The life of these races, as a rule, is little other than the outcome of instinct and impulse. The Eastern Archipelago islanders. other than those above mentioned, are of the head also, but partake of the declining intellectual nature.

The next great division, constitutes the breast and belly of the Eastern races. The Chinese, Indo-Chinese, Thibitans, Cingalese, and Shanars of South India, constitute the breast, or good of the trunk planes. As the people of the head constitute the ear-plane in its various digrees, representing

obedience towards what is above, and positivity to that which is beneath, so these trunk planes may be said to constitute the corresponding eye-plane, exercising circumspection, or intelligence; the pupil representing the male principle or good, corresponding to the breast, the white representing the feminine or encompassing principle. The dark shade of this part of the eye in the negro, is from the same cause as the dark skin and frizzly hair. The peculiar con formation of the eye inthe Chinese or Mongol race betoken a commixture of the tendencies of the ear with those of the eye; the eye being here deficient of its ordinary expressiveness, and drawn back towards the region of the ear. The people of India, generally, are especially those in whom the intellectual plane, or that of truth, is developed. The Tamir people form an intermediate plane between the intellectuality of Brahmanism proper, and the "good" of the more eastern races. Beyond the Indus, the races form intermediates again, graduating between the intellect of India and the ultimated "good" of Southern Arabia. Egypt, Syria, Kurdistan, and Turkestan, form the ultimated truth-plane of which India is the womb or mother-form. The last decided form of simple good is seen in the Arab of the desert; in a modified form it is also in the Turk of Roumelia; but westward of this it is in great measure lost to perception in the pre-eminent developments of the intellectual principle. As said before, Lower Asia is the head of Europe—Asia Minor and Greece forming the neck; and the islands of the Archipelago, being in course of "heaving" out of the sea, like Aphrodite, are in preparation to become of the head. This head is, again, in its outer digree, developed among the Alps, and other contiguous hilly provinces, as an ultimation of the Asiatic good, manifesting itself, as usual, in excess of impulse, and deficiency of steadying judgment. We then descend the water-shed towards the north and the west, and get to the lands of the cool, calculating Teuton, where even the faint "good" or piety of the south of Europe is lost in

habits of thoughtful reasoning and mental abstraction, deep or comparatively superficial, as the case may be.

Since Man first stood on this orb, his successive procreations have been a succession of declensions from his pristine moral susceptibility to the higher and better influences; they have also constituted a gradual process of physical or corporeal indurations. The distinctions into different tribes, and the dispersions of those tribes to where we now find them, have been the direct results of procreations ; meaning, that offspring are literally and actually *descendants* from the moral and physical status of their parents, and that the depth of each particular descent, is according to the nature or genius, according to the relative proportions, of outer "truth" or inner "good" organically inherited by the offspring. A child, when born, or weaned, may be supposed to represent the parents, as to density of interior corporeal structure ; but thereafter, till the decline of life, that interior structure is accreting to itself from without, digrees of essential matter beyond those attained by the parents. If that child has inherited a larger proportion of the intellectual principle than was developed in the parents, his true place will be more to the westward, because the essential principles of the land's produce there will be found more gross, and thus, also, more in accordance with the child's nature, than farther eastward. We saw before, that these successive accretions of the outer principle, or truth, were the original cause of man's fall from integrity, in that, a point would be at length reached where the increasing proportion of truth would come to overbalance the relatively decreasing inherent good. The words *truth* and *good* are used accommodatively here, as often also elsewhere, lacking more appropriate terms ; for, truth, really means, the outer encompassing female principle, when held in subjection or subservience to the permanently established male principle, or good. The one tends downward as water, the other upwards, as sparks, or smoke. When

the point alluded to would be overpassed, the deteriorating process would be constant and increasingly rapid. The picture here, and elsewhere as well, drawn of the physical and moral effects of reproductive human outbirth, shews the original type and immediate cause of man's downward degenerativo course or "descent," both organically in structure and geographically in location.

The earth and its inhabitants are one inseparably; those tribes which have continued to maintain their position geographically, such as some aboriginal mountaineers, would appear to have undergone the induration mentioned, in about the same slow ratio as the surface of the earth itself has become indurated to its present condition. Only such tribes as are pretty evenly balanced, as we may say, in their proportions of inherited good and truth—only the mountaineers of Eastern Asia, in fact, can be considered to remain in anything like a permanent state. There is no reason whatever to suppose that such genuine mountaineers as are known to exist in the East, have ever been driven to their habitat by any stress of external circumstances. The inhabitants of plains may occasionally flee to mountains for refuge and remain there, but they will not become thereby transformed into the mountaineers alluded to here, and which have been so, as to their descent, ever sinoe the infancy of our race. The intellectual faculties of these people are of the most unusually meagre kind; yet, that their innate prime virtue, or "good," balances their mentality or doward proclivities, constitutes a state closely related to that of the lowest natural heavens. In some respects they represent the "little children" of the Bible—the passive, docile, and simple ones who are about to "enter the kingdom of heaven." Had they more intellect they would not be genuine mountaineers. Being the apex or essential head of the humanity of our orb, they must retain their position steadfast and inviolate. These despised timid people constitute thelink which unites

the body of natural humanity to the heavens. They are the "salt" of the earth, and will yet be the fire spread over it in the day of its great sacrifice. The Western mind is very apt to form its ideas of heavenly existences from that which constitutes its own peculiar superiority—high intellectual endowment. According to this, all heavenly beings are so many sublime "intelligences". But the heavenly state is one of child-like obedience. High intelligence there may be, for it takes all digrees to make heaven, just as it takes "all kinds to make a world"; but high intelligenceis merely an accident, obedience being the essential and characteristic requisite which must imbue and pervade everything. The subjective faculties must be developed; the intellectual may or may not be so to any particular extent. Hence, the false estimate which the proud dominant intellectual man is liable to form as to the real condition of these tender, simple, and comparatively unknown mountain-people which All-father holds in his keeping. They stand in relation to the whole race, as the *Tcherghis = Turk* does to Europe. Ever since Europe, as a family of nationalities existed, the Asiatic element *must* have prevailed in Roumelia; and as long as Europe shall remain, so long must some such element prevail there. It is an indispensable link connecting the West to the East; sever that, and social anarchy to Europe would be the disastrous consequence. The name *Porte,* as given to the Ottoman Empire, in all probability, owes its permanence, if not its origin also, to mythic sanction. For, as shown, this Power representatively constitutes the "gate"—a gate of judgment aboveEurope, the dividing line between the higher Eastern sphere of Asiatic good, and the lower European sphere of negative truth. A gate, as of a city, is a seat of judgment, because the redeemed "assembly of the just" is likened to a (holy) city, into which nothing can enter "that defileth".Without the city are the unredeemed,the unclean; and the gate is the testing point of entry. The Ottoman Porte is in this wise, mythically, the gate between Asia and Europe. The epithet "*Sublime Porte*", is quite in keeping

with the explanation given; *sub-lime*, meaning the *limit*, or outer, lower boundary; in this case, of Asia, and so constituting that which is sublime or high in respect of Europe. Even the effort, therefore, to politically disjoin Roumelia from her Principalities can only, as it appears to the writer, temporarily succeed. They constitute "intermediates" between Roumelia andEurope proper; their destruction, politically, must tend, judging from what he ventures to consider mythic principles, towards a break-up of the European political system. Europe has a secondary head in the African, or Moorish element, in the south of Spain. The partial disseverance even here, wrought disaster to Europe; but that severance, secondary as it was, can never be complete; the Moor still lives in Granada in his mixed offspring.

With man's geographical and physical retrogression, is connected those phases of social life which accords, in the West, a superior, and in the East, an inferior position to woman. The female nature envelopes the male, as a girdle or garment; but we see that the female organization is the finer, subtler; and the male, the coarser one. The male organism is that *homo*, male and female; and vastly more complex than that of the female, which is, as it were, but a limb temporarily abstracted from him, to be replaced, in the restitution, whence it was taken. Man is both interior and exteior to the natural form of the woman. In the course of human propagation, this exterior man-nature, has, out of proportion, become dense, coarse, and inferior, compared to the female, as the race has declined or retrograded westward. In the East, this outer male nature has been but slightly developed; the man, and woman as well, retaining much consciousness of his superior nature and position. In the West, on the contrary, man, in that particular outer plane, consciously feels himself inferior in that sensitiveness or spiritual delicacy of temperament which he there rightly esteems peculiar to the woman. There are tribes where the women are reckoned literally as the working human cattle;

while, on the other hand, in the extreme westering of the race, the coarse robustness of the outer man-nature in contrast with the natural tenderness of that of the woman, has attained its climax.

There is always a tendency in the respective branches of our race to migrate in two nearly opposite directions, the one south-eastward, the other westward, or north westward; represented respectively in the course of the arterial, and the course of the venous blood. Should energy, that is, energy conjoined as it usually is with some digree of enterprise, exist in a people, it will actuate them to proceed westward from their ancestral homesteads, in search of "fresh fields and pastures new," free from the yoke of restrictive custom; in a word, their energies like the heart's streams, seek accretion, need quenching; a lusty arm and broad acres of virgin soil with its flocks and herds, or what else, to bring under control, is the desired outlook. But energies fail apace; in the decrease, and at length in the absence of bounding vigour, labour and exposure become more and more irksome; the winters too seem cold and harsh. The thoughts of such a people soon turn in search of relief. The raising of food by peacefully cultivating the passive soil has come to appear more congenial to their tastes than the rough chase or the more sober caring for flocks and herds. Or, may be, the excitements and easy gains of pillage present themselves. But whatever the mode of life, present or prospective, such a people turn, as if by instinct, to the more favoured regions of the south. Fraternization with the people already there, forcible occupation, pillage, anything for a change to a more genial clime and a more easy life. The old course was westward; here a dêtour is made south-westward or southward. The original and continued outgrowth of the race exactly corresponds to that of the fœtus in the womb; the circulations ever preserve their course, though it may take centuries, in the case of man, to perform one revolution.

As an exemplification of the above theory, observe how northern races have invariable impinged upon the abodes of southern ones. The Northmen, whatever their specific name, invade Britain; the Franks, Gaul and Spain; the Goths, or Vandals, Italy; the Scythians, or Tatars, invade the Greek Empire and Persia; The Mongols, India and China; The Phœnicians and Greeks, Egypt; the Romans, Carthage. Yet in spiet of all these changes the settled inhabitants are one with het land they dwell on and live by. As the Bible says—God has made of one blood, all the nations, and has also determined the bounds of their respective habitations. Though Goths swarm into Italy or Tatars into Persia, the inhabitants, the language, the customs ever remain Italian or Persian. The Moslem of India, or the Mongol of China is each gradually becoming, as to idiosyncrasies, a son of the soil. With these above mentioned incursions, as last and final, the original hardihood and energy may be considered as expended. Colonization, rather than hostile inroads, is the aspect which subsequent movements assume. The venous blood creeps by instinct, or is drawn by secret. attraction, rather than, like the arterial, dashes forward from inherent expansive energy. As invaders flow into a land from the north, the more enervated and timid will instinctively seize the opportunity to retreat towards the regions of the south-east, as offering the longed-for repose; thus making another detour, which will at length complete the circuit. This last movement will, of course, be gradual, and so, less demonstrative than the original outgoing migratory movements; it will also be of less magnitude, though none the less real, so far as it goes. The vital condition of the people who are thus ready to flee, or are contemplating such a move, will be already approximating to that of the people or land where they will eventually settle. The same may be said of the incoming assailants. If what is here stated be a true theory and founded in fact, the various excursive movements in past times will have sent refugees from the British Isles to Britagne; from Spain to

the Belearic Isles, and Sardinia; from France to Corsica and the fastnesses of the Alps and of other contiguous ranges; from Italy and Greece to Sicily, Africa, the Levant, and Asia Minor; from Syria, Arabia, and Persia, to Western India; from Northern India to Eastern Bengal and Assam; from Southern India to Ceylon, Sumatra or Java; from Corea to Japan; from China and Burmah to Cochin China, Malaya, and the Eastern Archipelago; from the whole sea-board of Eastern Asia to the Polynesian Islands and America; and from the Eastern Archipelago to Australia. The emigrations from the British Isles to America and Australia are manifestations of the working of principles which conform to all that have been stated, and which we should not be far wrong in characterizing as instinctive.

There are two families of people on earth whose circumstances are respectively so singular as to really merit the term, wonderful. One of them is the true mountain-men who constitute the apex of the entire race, as before explained; and have consequently and necessarily held fast to their pristine subjective integrity. But they have hitherto been a saddened people; the world beneath them has thrown up moral embankments to ward off the influx of the higher life which these simple receptive people would otherwise be the means of diffusing. Their life, which should have found a passage out has reverted back upon themselves, and there stagnated. But now, the barriers are overthrown, in great measure; if they were not so, this work could never come forth to the light. There is a considerable stress laid all through on this fact of organic change—it is a sort of key-note giving a tone to the whole performance; for it marks the advent of a series of radical changes more rapid in evolution and more abrupt in their operations than the world has ever yet experienced. These most primitive tribes have been a saddened, perhaps rather say, a joyless people. "They laugh that win"; "men rejoice when they divide the spoil." To

laugh, is to *lighten*, a proceeding forth or down, to *alight* from. Mirth, or feasting, takes place when that which is around or subordinate is won as spoil, and thereby submits to receive our affluent vitality, and causing what is won to be assimilated and become a part of ourselves. Marriage, is a winning of the inferior plane, "a feast of fat things", in that it is a taking up into our own organism as food, the feminine spoil we in this manner win. To laugh, or rejoice, is the diffusion of our life, free from obstruction, upon that which is receptive. The people we are speaking of, have been joyless, in that, while they have been receptive to the higher life, the human planes or races below them have offered ceaseless obstruction to its outflow.

The other wonderful family is at the lower extremity of the race—the British people. Mythically, and in opposition to main-lands, all islands are supposed to possess elements of holiness from the fact of their being risen above the vexed and strifeful waters—the "troubled sea." Continents have always been above the waters; but resurrection from a state of submergence betokens the pre-eminence, before described, which attaches to the intellectual nature when raised and redeemed. The Anglo-Saxon is allied to the Teuton or Northmen; the British Celt, to the people of the south of Europe. Not that the Celt has come from the South, but that, by his nature and following his bent, he should have migrated there, were there not other counter qualifications or considerations detaining him where we find him. The least that can be said of him is, that he has strong emigrative tendencies. He is endowed with more inclination towards primitive virtue than the Anglo-Saxon, and has, in consequence, less intellect; he has also greater sensibility to the influence of the higher life, as shewn at the time of religious revivals, proving that he is kindred to tribes high in the scale of human rectitude. He possesses several of the traits which characterize aboriginal races; his position along the western sea-board of

Europe is peculiar, but that would not alone justify us in concluding that he has been driven there. The world, at large, grows farther away from virtue as it grows in intellect. The land is comparatively stable; the inhabitants are full of change, changeful as the blood-globule or the moon, in their waxing and waning energies. They change their localities by migrations; their moral status undergoes constant change, and with it their religious convictions, forms, and institutions. A people who called themselves, or whom the Roman called Celts, may have occupied central Europe at one time, but we have now no means of identifying any representative of the Celt of those bygone days. Buddhist or Jaina remains, as we term them, exist in India, but we have no right to suppose that the races which constructed them, as many do suppose, were expelled by force, or that any violent national catastrophe—anything, in fact, other than the slow general normal declension inseparable from intellectual advance, has materially operated to change to the prevailing forms, the religious sentiments of the people. Migratory transitions have taken place, of course, but the comparatively settled inhabitants are the sons of the soil just as though they were permanently rooted in it. The English people of the present are the English people of the twelfth century, in name and descent, but in nothing more,—manners, customs, religious sentiments, and secular thought have all suffered a deep and general change. Have the people of India, during the long ages, undergone no corresponding change?

To understand the cause of Britain's positive greatness we must steadily keep in view the organic distribution of life, as manifested in the circulating currents of the blood. The procession of the blood globule from the heart is like a rocket-projectile, in that it carries its projectile force within its own bowels. Those globules which are least aerated, vitalized, or energized, will gyrate most slowly, and be at the circumference of the current; they will be the first

matured, first to break up under the pulsating compression, and first to fall out and be absorbed by the surrounding system of capillaries. The races which first "give in" and turn away southward, as before explained, correspond to those weak and exhausted globules which early fall out of the line of march. Those globules which are most endowed with vitality will gyrate and advance rapidly in the centre of the stream, and preserve energy to the very extremities of the system. Thus with England—she lies at the extremity, but still in the central current of life; the human life-globules to which she corresponds, or, which reach her, have been, and are, necessarily, the most energized; the stream tending directly westward, and that tending south-westward, converge upon her. Other nations, by their position, receive more or less of the worn-out returning venous stream making the dêtour towards the south and south-east, it is not so with her. She may transmit her worn out forms to Bretagne, America, or elsewhere, but there is no land so situated as to cast such worn-out forms upon her. And therefore, all her accessions of immigrants in time past from the east or north-east, have been so many accessions of fresh vigour. But far more important than these outward movements, is the constant influx of that essential stream of vitality through the world organism which renews her daily vigour, and of which, the tribal immigrations were but as ultimated outbirths and correspondent reflections. Even the very ground of that island partakes of this concentering and converging vitality, and by this means mutually inter-acts, as every land does, with the vital principles of its inhabitants. The perfection of sensuous life, the convergence of all corporeal energy, is in the extremities. "In the mighty West the glory culminates." We are here contemplating the present material or physical-natural relations of Britain. "He who feels Britain's heart feels all the world; he who tastes Britain's joy tastes all its cheer." France, in some respects, is as a soul to England; but France's energy alone, is explosive, wanting the intellectual bonds of the

English nature, to restrain, direct, and control, that energy. But Britain's real strength, that which constitutes her a positive centre to the world in respect of sacred and secular learning, of commercial and manufacturing agency, and of the political control of the millions of her extraneous subjects, is dependant as much upon, what may be termed, her moral consciousness, or convictions, as upon the concentration of ultimate physical energy. The conjunction of the two makes her great. It should especially be remembered, when discussing such questions as these, what it is which constitutes the greatness of intellectual development, as contrasting with the very limited demonstrations of effectiveness which pertain to "good." Good, in its instincts, looks inwards; it becomes outwardly effective only as the result of its inward receptiveness. It can only act through the intellect, upon which, as limbs, it is dependent; the intellect, on the reverse, possesses, not only its own peculiar powers, but when assimilated to interior spheres of good, it becomes, in addition, endowed with all the qualities of good. Intellect, in its unregenerate condition is positively mighty, in its regenerate state it becomes both mighty and positively good. From this may be perceived the extreme greatness which must, in the future, accrue to the people in whom the intellect will have been extremely developed. In the present moral life of such a people, a people whose constitutional nature, intrinsically, is that from which all good, or tender emotional principles have been displaced and substituted by hard self-reliant intellect, there are necessarily depths and intensities of infamy, as we are accustomed to account them, surpassing those which other races can attain to. But, on the other hand, there exists more than a counterpoise to this—Britain's insular nature and ultimate position make her, in the organic lateral arrangement of secondary heads, receptive to, or in rapport with the, virtues qualities of races, whom, in her lordly self-esteem, she would be slow indeed thus to recognize. She is, PAR EXCELLENCE, the intellectually developed nation; and therefore necessarily, the able,

haughty, unsympathetic ruler. But she is more than this; there is another side to her character. Although possessed of no genuine principles of good, such as the Eastern people inherit into more or less, her descent and psychical relations are such, that all the good which elsewhere naturally exists, is reflectively daguerreotyped as perceptive convictions upon her natural consciousness. Paul, though speaking from a higher ideal, in some respects aptly represents her straitened state of mind thus—"the good that I would, I do not; but the evil which I would not, that I do". From the various convergent influential causes mentioned, Britain is the world's new focus; the world's pioneer in all enquiry and research; the world's colonizer; the world's commercial mart; the world's mythic oracle or poet; the world's Bible-warehouse; and, as we judge, the nursery of the world's future tongue. In as much as her neighbours share in her mental and energetic resources, they can share in her cosmopolitan efforts; but to her belongs the van. From her two-fold nature, she is possessed of the noblest ideals, combined with the most grovelling propensities for all material things. This is the British nation—Teutonic, or Titanic Britain. Other nations neither possess nor profess such high ideals as she does; nor have any of them the energy to grovel as she can. Herein she lays herself open to the charge of national hypocrisy; but withal, for general nobility of character, she has no equal.

Varna, a series or class, is *varna*, a surronding, or, an outbuilt structure. *Varna*, is also vâruni, spirituous liquor. It is recorded in the Bible, that certain waterpots were filled with water, and that, on drawing it off, it was found to be wine, *vâruni*. How came this? Why simply thus—the life, or water, of any particular sphere, which has been elevated through the process of judgment, "yâma," or marriage-union with the heavens, has become, thereby, sap of the vine or life-tree of heaven. The elaborated sap is the "blood of the grape." This, when diffused upon planes below the

dividing line, is to them, wine; just so is the water poured in at the top of the vessels wine on that plane where it is drawn off. Wine, thus represents the normal life of heaven, as water, the normal life of earth; but it is wine in that it is the life of heavenly planes diffused undiluted upon earthly ones. The *vâri*,or water,of one plane, is *vâruni*,or wine,to the other. Whenever we read in mythic literature of wine or drunkenness, it means htat a spirituous life is diffused,differing from the normal life of the recipient, as wine differs from water. If received in moderation, by those who are journeying upwards, and who thirst for a higher life, wine merely exhiliarates, or "cheers the heart;" but when given to the disobedient as a preparation for judgment, it becomes the means of making mad, those, whom the gods are thus about to destroy. It is at a marr iage, that this diffusion from the waterpots takes place; for it is at such union that life is poured out and transmitted as procreated germinal forms, or offspring. The fruit of the vine of heaven, is *Bacchus*, the *berry* or grape, the god of wine. Strictly, Bacchus, is the seed of the grape, the Bacchantes constituting the pulp or vinous portion. The same is represented in the case of Krishna and the Gopia—each separate form of them possessing him as an interior kernel or germ-seed, towards which, the feminine life gravitated, and around which, each feminine form is outbuilt and clings. There is much might be said here regarding Vâruni the goddess, in connection with theDevadasis orBacchantes, and their administration of this wine of judgment, this cup of the "Last Supper," the "cup of trembling," which is to be handed to the nations, to make them drunk, when the time arrives; but we must pass on, remembering, when contemplating such gloomy subjects, that there is a silver lining on the upper orfartherside of even the darkest cloud. The lesson, however, which should be kept in view from the circumstances quoted, is in reference to *varna*, a series, that which is outbuilt.

A series consists of three members, the second and third being outbuilt by and surrounding the first; the first is the head or cause; the second, a gathered or accreted body outbuilt by that head, like as we see the head of the embryo outbuilding a body for itself; and thirdly, a dual offspring or legs, possessing the essential substance of both parent-head and parent-body, or womb. Now, applying this theory to the literal "varna," that is, to the Alphabet, it results, that that long list of symbols must consist, if it be a serial arrangement at all, of a general series of merely three members, with dependant minor series as intermediates. This is the law of series,—however great the number of particulars, they all come under generals, and these generals can be neither more nor less in number than three, as already shewn, again and again.

If the Alphabet be a serial arrangement of sacred symbols, and these sacred symbols are representative of the lives or existences which constitute the heavens—for in this light we are authorized by Scripture itself to receive them—then the symbols which are in use as the alphabet of any language, are representative forms; not forms, as imagined, of certain vocal sounds merely, which man utters, which sounds cannot be identified from one age to another, but of the very things, the very heavenly existences themselves. By the law of series, we have only to be informed of the relative position of any member, to be thence able, with certainty, to infer the nature of the movements or actions of that member. In other words, the primitive principle is quality; then characteristic action, as the result or outcome of quality. So, if the Alphabet be a serial arrangement of representative symbols, as its Sanscrit name teaches, it represents the order and relative qualities of existences in the heavenly spheres; and not only this, but it also represents to us the general nature of the actions of which each separate existence in its order is capable.

To hold forth an argument here as to whether, essentially, the dialects of men constitute distinct families of speech, would be superfluous, in view of what has now been stated. So long as we accept the current alphabets, as representing certain mere vocal sounds, we may consistently admit reasoning respecting the genera or classifications of language; but if Man's Alphabet represent the substantive spheres of Man's inner or higher existence, as above expounded, there is no roon to even speak or think of his Language as other than one. Let us proceed upon this hypothesis. The Alphabet which we are furnished with in the Hebrew original of the Old Testament, as it is called, of the Bible, is, in Roman letters, thus :—

A B C D E F G H Th. I K L M N X. O P Z Q R S T.

If these literal symbols, as they stand, constitute serial and sub-serial arrangements, it must be confessed that there is not much to confirm the theory, upon ordinary superficial inspection. The Jewish Cabbalists, by including five extra forms of K M N P Z, raised the number of symbols to twenty seven (forming a serial scheme allied to that of the Nakshetras); these they divided into three classes of nine in each, with the vowels, A I O, respectively, at the head of each class. This Cabbalistic formula shall be exhibited hereafter, but probably we may even then conclude that the modern world would not have lost much if the formula had sunk into oblivion with its advocates. The subject is interesting to us, simply as shewing, that there prevailed among men in ancient times, the conviction, that the letters of their alphabet were symbols of something more substantial than mere sound. As there appears to be no sort of inductive process by which the reader might, throughout, be directly led on from one tenable point to another in the unfolding of this alphabetic system of symbols, the only available way open is—to explain it at once; leaving, whatever may be assumedly advanced now, to be corroborated hereafter, seriatim, in the practical exemplification of

the value of each symbol as it modifies the meaning and use of words. And yet, we must try and see if anything even approaching to serial arrangements, can be educed by the analytic method, before confessing to our entire dependence upon what might be objected to as sheer guess, or empiricism.

Now, in making such a trial or investigation, there are some chief points which more particularly require to be kept in mind—the divisions are by threes; the first member in a division represents the positive male nature; the second, female passivity; the third, the joint reproduction of the other two, and to be at length developed after their pattern as the originals. (Sex-division here confuses the representation to some extent.) As the third member is but a copy of the first and second, the essential distinctions, as to nature, are really limited to two, THE TWO; the first in a series being active, or outborn as a germ-seed; the second, passive, or that which has been gathered and outbuilt as a body to that germ. The first member of a series being positive towards the second, and the third positive to that which is being drawn from below into the series, the first and third should possess some recognizable similarity in their included sub-series or subordinates. We see that the first nine letters conclude with 𝔗, which is also, essentially, the concluding letter of the third series, and of the whole alphabet; thus, so far establishing the divisions which are respectively headed by the three vowels. The first and third divisions will compare thus :—

A	BCD	E (=AI)	FG(=CD)	H(=KT)	𝔗(=TS)
O(=AU)	P Z (=CD)		Q	R S	T

A student of comparative philology will recognize a parellelism here, though not a very close one. There would appear to be also the elements of four triads, if we reckon dual CD=Z, and omit R; but this, as given, is about the

sum of what mere superficial examination is capable of recognizing. Or, if the compound letters G H 𝕿 X and the vowels E I be omitted, the entire alphabet may represent parallels thus :—

A	B	C D	K	L	M	N
O=A U	P	*Z*=C D	Q	R=A L		
R=A L		S T				

Owing to the interposition of sub-series or intermediates between the members of the principal series, as well as other deranging particulars, viewing the Alphabet as a triple series, any thorough unravelling that would be attempted of the apparent confusion, must at first proceed hypothecally, taking the opportunities that may subsequently offer, to establish the theories which may have been advanced. Also, it should be mentioned, that in advocating the claims of a complex, and, so far as the reader is concerned, an entirely new system of interpretation like the present, there will occur instances where, at first, certain facts are only partially exhibited, and presented in the most simple manner to notice; but more fully so, subsequently. Mere superficial comparison of two such explanations, perhaps of different aspects of the same subject, might lead to the inference that they are inconsistent. Not merely are there a few propositions here and there which will be new, but this whole work, the substance of almost every paragraph will prove virtually new to readers in general. How reasonable then that they should suspend their judgment rather than rush over such untrodden ground to hasty conclusions. The bodily forms of the principles which are here theoretically adduced have been for ages before the eyes of thoughtful observant men without gaining their recognition. Will a novice in the study of these subjects take upon himself then to decide off-hand the soundness or otherwise of the general theories here propounded ? But, to return—as the law of series has been already exemplified by reference to the human form, that

illustration we will here adopt again; carefully remembering, in doing so, that the legs—or third member—constitute really the undeveloped head and trunk of a new inferior series, yet to be unfolded.

In the language of Man, there are three primary essential vowels, or soul-letters; and seven primary essential consonants, or body-letters. The vowels are A, I, U; the consonants, B, C, D, L, M, N, R. The other twelve letters are either repetitions on inferior planes, or else compound letters. The arrangement, in reference to the human form, is shewn, as under. Some additional names are also given over the sections as exemplification of the use of the letters, but without attaching much importance to them at this stage of our enquires.

Male, or good.			Female, or truth.			Ultimation.	
Abba, pa-tri, or head.	Seed, cauda, or neck.	Compounds, inter-mediates.	Soul, or shoul-ders; breast.	Am, mother, matrix.	Neck, offspring thighs.	Repetition of. ABCDG,	ABCD.
AB	CD	GHT	IKL	M	NX	OPZQ,	RST.

As a generalization of the whole alphabetic series, A, essentially represents all that is male or positive, and M, all that is of the female or negative nature. Thus, the Syllable O M, is the sum of all; for A, is male force or cause; M, its accreted feminine form or body; and U, is the copula or projected son of A (through I, suppressed) which gathers around itself, M, as a mother-form or body, and so constituting it the holy "*ghost*" of the Christian formula. Because, *ghost*, is that which the body is said to yield up at death, consequently, that which is gathered up as a body around the germ-nucleus or attracting power above. It was described before how, when the divine seed or higher life is disseminated upon a lower and negative series of planes, the higher of these planes, the "precious things," or "remains" are abstracted, like the oxen of

Admetus by Hermes, and carried off, from those less desirable things which lie below. The vowels, as constituting the "souls" of the consonants, and which head the three grand divisions of the Alphabet, especially represent those "precious things" or riches which are readiest to take to themselves wings and fly away from their self-constituted owners. When the uppermost "cream" has thus yielded itself, and been taken up, the next lower plane lies exposed to the descending influences; this, by some painful, subjugating or "churning" operations, may also, at length, be made to yield; for it is the plane K, and is attached by sympathy to what has ascended (to I), rather than to what is still farther beneath. Next comes L; there is little hope of this rising when K is dissevered and taken up from it; for L is Lucifer, L is the Lamia-plane, L is Leviathan, "that crooked serpent." In itself, and normally connected with K, it is steadfast, but separated, its tendency is downward; for L is Love, and Life, and consequently in its eagerness to gain that which is beneath, it grasps at too much, loses its balance, like Buddha eating the deadly "pork," as to his inferior nature, and so topples down into Death's stye. (But "pork," or swine, has an interior meaning which shall be shew in the sequel.) L is thus weak, because I and K, its soul and essence—the "oxen of the sun," of Homer—have been abstracted and eaten up by the gods, and the Lotus-eaters—or abandoned sphere below—left to give way to their sensual desires uncontrolled.

The description of the churning of the ocean represents, in the manner above explained, the rising of successive planes to the surface or heavenly abode. Neither the watery planes of the milk, nor the amphibious tortoise, rise. These things are presented here to shew that there are two kinds of distinctions represented by the alphabet—the serial distinctions of what are called discrete planes, and those of continuous planes. The former depend upon sex-differences, or those of the active nature and of the passive nature

respectively; the one can never become the other. Continuous planes, on the contrary, gradually rise to the condition of the planes above, if of the same genus; the relative position of each plane being determined by the relative proportions of its inherent good and truth, or of positive and negative qualities. As the members of the discrete series are absolutely limited to three, so those of the continuous series are supposedly limited to seven. We say, supposedly, or hypothetically, for the number of stages cannot be defined. As well define how many coils the spiral spring of a watch is to consist of—when we know that the number of revolutions depends upon the diameter into which they may happen to be contracted. Probably seven is a convenient number, in that the first triad represents the positive subdivided elements; the second triad, the passive; and the remaining unit, the ultimation. The seven stages or planes would then representatively stand thus,—ABC. ILM.R.This graduated ascent is that figured by Ixion's wheel; each revolution drawing the object up nearer to the centre, as heat seizes and draws upwards the evaporated particle of water.

The Alphabet has been presented under the figure of the human form; it really grows and developes to maturity of form much after the manner of the embryo in the womb. There is, apparently, no more suitable form to represent the Alphabet by, than the human. The reader must necessarily keep some form before his mind as an embodiment of the ideal principles which we have to present to him in connection with the symbolic teachings of the Alphabet. For unless some compact organism which can fitly embody these symbols in their existing order be kept steadily in view, there is danger that the mere reference to them alone would be about as permanent on the mind as a reference to the forms of the fleeting clouds. We will therefore use especially the human form as an embodiment or exemplification,so far as a moderate acquaintance with its physiology will allow of. The infant form, or projected germ, then,'is represented by

the ultimates O R, which unfold as the three soul-letters, A, I, U; with L, as essential body. That is, O is A compounded with U; U, is the dual offspring of male A with feminine I; and L is the highest of the passive consonants or body letters which A in B, as male parent, can accrete to itself. This we see in the Hebrew and Arabic *Al* in *Allah*, *El*ohim = God. Gold is in Lat. OR, or *aur*, our alphabetic offspring; and this will elucidate that passage of the Bible,—"a man (child) more precious than gold; a man, the golden wedge of Ophir." Offspring, (here the divine child) being mythically reckoned as a wedge to be inserted amidst that which is to be broken and dissolved—like the barley loaf that tumbles into the midst of the Midianitish host and smites it down. It is well known that R and L are, to a great extent, interchangeable in many languages. The developing process advances thus;—

AU accretes... ...P	A with I begets U	C tempered in L is K
L...... ....M	A......B... C	C ....D...G
A accretes B from P	L......M...... ...N	C...... ....U....S
C..............D......N	G......H..........𝔗	A.... with. ....U...O
G..............H ...KT	AB...IL ... .R	K... ....S ..X
S.............T Chaos.		K............. T...H

The original elements out of which every alphabet must be constructed are A B C, as head-primates; I L M, as body-primates; U R, as ultimations; and D N, as passive ultimate forms. In such a complexity of movements as every organism possesses, it must evidently result, that organs which are negative or receptive toward those above themselves must be positive or diffusive in respect of those beneath. The following two Tables will exhibit these relations alphabetically.

This alphabetic series may be applied to the Universal Cosmos; it may also be applied to the constitution of a molecule. It may be applied, symbol by symbol, to so many

general planes, extending from the Infinite to the lowest cosmic or established plane; or it may be wholly applied to any one general plane to indicate its particular subdivisions; and it may be re-applied, in this manner, to still further subdivisions. It is thus infinite in its applications; even as matter is infinite, alike in its extensions and subdivisions. It is a key which, adroitly applied to mythic terminology, will afford the clue to many a labyrinthine mystery in the workings of both Nature and Spirit. Of course, it must be understood that mere rough outlines only, are tabularly presented here. Indeed, ten such volumes, restricted to the size this is intended to be, would not suffice in which to unfold the ordinary particulars of the subjects so generally touched upon. In presenting the alphabetic series in the form it is, it should be borne in mind that its three divisions lie laterally, or side-wise, rather than end to end, as given. Thus, I surrounds A almost more closely than B. and U is more essentially the offspring of I than C is of B; But other tabular forms, perhaps, shall be hereafter given, so far as we can devise anything calculated to exhibit the relations of the different parts of what must appear a very involved complexity to those to whom the entire system will be new.

If each letter of the alphabet represents a distinct plane of existence, an organ in the Grand Organization, together with the functional motions or offices of that organ, it becomes most evident that any word which contains more than one letter must constitute a compound representation. Now herein must be another fruitful cause of confusion, when applying words mythically born, to the ordinary events or circumstances of outer life. For instance, the words,—*see, sew, sea sow,* having but a single consonant each, would be comparatively simple in their ideal meanings; but if we come to examine such verbal forms as *seed, seem, son, sin,* having two consonants each, the involved ideas must be much more complex than in the former case. Each word, in

Tam.	Tel.	Hind	Heb.	Correspondents or equivalents		Sub-series		General Planes		Ethnic Zones
அ	అ	alif	A	I. U.	triad.	A B C D L M	Head.	A	Three-fold Celestial Heavens. Emotional planes or Good, Asia, from Papua to Caspian Sea.	Mountaineers of the extreme East.
ப	బ	be	B	I P V						Mountaineers of IndoChina and Negro Papuans.
ச	శ	jim	C	K Q S G. Z.		N R S T	Neck.			Aborigines of Dravidia and Ceylon.
த	ద	dal	D	𝕿. T.						Malays, Siamese, Malagasy.
எ	ఎ	he	E =	A I.	triad.	A B C	Shoulders.			Chinese, Burmese, Thibetans, Tamirs.
வ	వ	va	F =	U. V.						Brahmaic races of India.
	జ	ze	G =	CD.	triad.	A				Sikhs, Afghans, Mongols.
	హ	he	H =	KT.		B				South Arabs, Eastern Persians, Tatars.
	చ ఛ	toe	𝕿	GH.		C				Arabs, W. Persians,
ய	య	ye	I	B. P.		A B C	Breast.	I or M	Three-fold Spiritual Heavens. Intellectual planes or Truth. Tigris to Alps. Roman Empire.	Natives of Syria, Asia Minor, Grecian Isles.
க	క	kaf	K	C. Q.						Greeks, European Turks.
ல	ల	lam	L	D. R.	triad.		Loins&womb.			Southern, Italians Sclavonians, Hungarians.
ம	మ	mem	M	B.						Italians, Austrians, Muscovites.
ந	న	nun	N	D.						Spaniards, Portuguese, Southern French.
	క్ష	sin	X =	KS.						
ஓ	ఒ	ain	O =	AU.	triad.	A B C D L M N R	Thighs.	U or R	Three-fold natural Heavens. Sensational or operative planes. Alps to Britain. Teutonia.	Central French, Swiss, Bohemians, Poles.
	ఫ	fe	P	B.						Bavarians, Saxons, East Prussians
	ఝ	sad	Z =	CD.						Normandians, Belgians, West Prussians.
	ఖ	kaf	Q	K.						Danes, Swedes, Dutch.
ர	ర	re	R =	ABL.	triad.	A B C	Legs.			British (Albion = ALB, the head in ultimates.)
	ష స	shin	S	C.						
ட	త	te	T	D.		D.	Feet.			

Heavens.			A head	Eternal Deity, celestial heavens corresponding to the cerebellum, or emotions.	
			B	Form of Deity, spiritual heavens, corresponding to cerebrum, or understanding.	
			C neck	Ultimate heavens, positive outbirth of A with B.	
			D	Natural celestial heavens, raised to form body to C.	
			I breast	Celestial Spiritual heavens, or sakti-form of A, or power.	
			L	Heavens of the Spiritual digree, as intermediates between the head and belly.	
			M belly	Encompassing womb-form of O, but superior to P and L.	
Human Spirit.	f. l. loins belly breast neck head.	A	O loins	Central sun of all Space; inmost essential solar digree. Head of Nature.	"Heart" or Court of Heaven. Inmost human ear, and Primum Mobile.
		B	P legs	Central sun; passive body-form, or house to the above.	
		C			
		D	Z feet	Sub-solar spheres; male and female; essential digrees of human dual brain.	Solar element. Human ear.
		I		Unfallen, planetary systems. An intellect subordinate to the cerebellum.	
		L		Intellectual planes, liable under certain conditions, to fall off from higher planes.	Magnetic element.
		M		Inferior planes with sensual debased tendencies, sustained only as by coercion.	Inmost eye-plane. Ætherial element.
Psychic body-planes.		O	A head	Offspring of solar planes, through, or abstracted from, the above fallen planes.	
		P	B	Spiritual or intellectual body to solar ultimation.	
		Z	CD n.		
			I breast	Plane forming a body for A. "First fruits" in the redemptive processes.	Nerve system.
			L	Intermediate unsettled planes between Spirit and natural Body. "Shades;" "Ghosts."	
				Separation at physical death.	
			M belly	Quiescent forms awaiting "redemption of the body." Atomic natural primates.	
Mortal Body.	l. b. breast neck head.	A	O loins	Psychic essences of the Animal, Vegetable and Mineral kingdoms of Nature.	Outer ear Essential Air Natural Life,
		B	P legs	Essential aromal body to the above and	
		C		Emergence of corporeal Man upon the outer plane. Highest Papuan Mountaineers.	
		D	Z feet		
		I		Asia proper.	Sanguinous system.
		L		Roman Empire from edge of the plateau of Iran to the Alps.	
		M		Teutonia and	
		O	A head	Britain.	

fact, must represent a double entity and a double activity of some kind, to correspond. In each of the words last given, there is an initial postive S combined with a passive symbol; the two indicative of an action positively, and the nature of the recipient negatively. We need not wonder therefore, if the natural applications of words should prove confusedly, diversified, and the ideas represented, ill-defined.

Although there may be no direct proof available, yet reasoning from analogy, we may safely advance this in respect of the natural connection existing between vocal sounds and their usual alphabetic symbols,—that the actions of the lingual and other muscles, with the air as their instrument, in producing the true sound of any given letter, correspond relatively to the characteristic actions of any plane of life which that same letter may represent. Thus, the organs of speech are serially arranged,and their motions, if harmonized would correspond to the serial interaction of the heavens, as represented in the vocal symbols mythically transmitted to earth. Here vistas open, as to the essential nature of rythm and the charm of music; but other branches of enquiry claim our attention. In regard to the sounds to which letters respectively correspond, the enquiry of greatest practical importance to us now, is the correct identification of the letters constituting the alphabetic system of the East with those constituting the system of the West, as above shewn. Considerable difficulties are here presented, but not such, perhaps, as are insurmountable. Let us hope they are not so, for it is a most mportant matter, one that would materially hinder our advance,unless we can manage to remove such obstacles as these two so dissimilar systems, seem to place here in our way. The difference in tone, between B and P, C (Gimel) and S, D and T, shews, that the grave sounds are the interior, or higher, as the light sounds are the superficial and lower ones, in the scale. The difference between a harsh guttural and a smoothe lingual utterance is also suggestive for our guidance; the one being deep

and forceful, the other, comparatively, without energy, more exterior, and likewise more sonorous. Other things being equal, the races which have retained their aboriginalism most, possess the faculties best adapted for guttural enunciation. The nasal pronounciation of N (ng), so prevalent amoung the French, Chinese, and some other nations, being a modification of the guttural, is also suggestive to us in the present enquiry. As man has declined from his original primitive nature by successively assuming more and more of the exterior, intellectual, and instrumental faculties, so his vocal utterance has gradually changed from that possessing a sort of high-pressure potency, as we find in the Bedouin, for instance, to the soft, gliding modulations which characterize the tutored speech of the extreme West. What the exact articulation may have been of the old Hebrew, or any cognate dialect, in its day, is not of great consequence to us, for our search is not directly for vocal sounds or their distinctions, but rather their relations as indicative of their position in the scale. In other words, what more nearly concerns us to know is, the constituent element or elements of each Sanscrit letter, in order to be able to place the whole in a scale parallel with the Hebrew letters; and no small part of the means for doing this, would seem to lie in a proper appreciation of the changes which vocal sounds, in common with man himself, have been liable to undergo. The Hebrew arrangement of the Alphabet may be said to extend over the countries westward of the Indus; and that, which obtains in the present Sanscrit, over the countries thence eastward. Our case would certainly betray weakness were we absolutely unable to reconcile these two grand systems of alphabetic symbolism. This whole work is committed to the fact, theoretically, that the two systems are essentially one in origin and evolution; we have therefore, if possible, but to proceed and shew it, with the materials at command, seriatim.

A *aleph*, an ox, the dutiful labourer.

This letter indicates all that is, eternal; that is, unchangeable—the Eternal. By "the Eternal" is meant Divine Humanity—human nature, from suns or planets, raised to a perfect state of assimilation to absolute Deity, if we can admit this term. The heavens themselves are comparatively changeable. Whatever may be symbolized by the Alphabet, though it were but a monad, that which A represents, is the Eternal Divine constituting the central nucleus or head of that monad. Is this Divine Essence then, which is the centre of everything, a separate Existence ever resident there? If we can imagine the sanguinous life of the heart to be ever resident in, and restricted to it, then we may conceive also of Essential Deity as resident in, and restricted to, the inmost of created Form. That which we term Essential Deity—was it always so? The soul's functions, while attached to the body, is to assimilate the essences of that body. Are these essences, when assimilated ever so intimately, thereby transformed to Soul? The answer has been before given; the existence of the positive element which draws up, if traced inwards, is inconceivable apart from that which has been at some time or other, drawn up. Essential Deity consists of Good and Truth, or, to change the terms, Love and Wisdom; and Truth is necessarily that which has been drawn from the surroundings. As A is said to be the sign, alike, for the Inmost of a grand series and of a minor series or subdivision—are we to understand that the Divine substance is subdivided and distributed? Again, as this substance is said to centre, even every atom, are we to understand that it is subdivided, and, as it were, its distributed particles shut off from one another by the walls of the abode in which each dwells? Is there an aggregation of this substance in one place, and but an infinitessimal portion in another, which A equally stands for? The "air" is the body of the electric element; how is this element aggre-

gated or distributed? Is it in one place rather than another, or does it maintain a sort of equilibrium or level, and flow everywhere? It is resident in each globule of air, and so in this way equally distributed; but the walls of its air-abode does not confine it any more than would a globule of iron; or than a globule of glass will confine the ætherial element of light. The passive body rather encompasses and clings for support and nourishment to that which is encompassed, than restricts its movements. Thus, the Divine Substance cannot be said to be in one place more than in another. Its every infinitessimal part or atom clothes itself with the substance of an inferior human plane; yet in its totality, it is a Divine Sea, boundless; and as unconfined as the electric element is unconfined by its passive air-walls. Creation is a Man; its Divine Soul permeating every atom as the aggregate Essential Deity; precisely as Man's soul permeating every atom in existence of the Universal Human Form is the aggregate Human Soul—the one unconfined interflowing Sea of Essential Humanity. We are dealing with infinite things—things to be reverenced; the mind may well stagger in doing so. It may be said, that the Divine Essence is in one place or in one atom more than in another, in this sense—that in every organism, whether that of the Universal Cosmos, or that of any subform, there is a higher digree of Life pervading central planes, and a gradually lower digree pervading planes, as their position is more and more towards the circumference. The Existence signified by A is positive to all outer planes. A is Male Existence in contact with I, which is essentially significative of Female Existence. A interchanges with E and O, which are forms of A. Unless in the case of being initial, the vowels, in many languages, seem but to fill up the body of words very much as caprice may dictate, or diversity of orthographic form suggest. Vowel signs would also appear to be merely human contrivances, to multiply, in this way, the one original form into a variety of words. Still, there is a universal instinct which

associates the thin sound of I with the passive feminine principle; and the broad sound of A and O with the force pertaining to the male. The Hebrew substantive vowels, are, of course, permanent signs.

The name *aleph*, means an ox, signifying—strength to labour, together with the most entire subjugation. "The ox knoweth its owner." In Heb. and Ar. the word also means, that which is gathered together, an assimilated unity. The name also means strength or male force, being, as stated, the characteristic of the ox; and again, that which is highest, the "precious things" of each series; for A and L and P, its constituent letters, are as heads of their respective series, provided that A be conjoined with L, or P. *Aleph* is *Alp*, the head or mountain; also *elf*, a son of light. It is also the *alf* in *calf*=*cow-alf*; and the *elp* in *whelp*= *cu-elp*; Sans. *cu*, a dog, *hou*-nd. Child or son being that which is abstracted and "caught up" on high. The word *ox*, a castrated bullock, means that which has been separated from its natural love-members; abstracted from its inferior planes, and taken up. We are not now writing a mythic dictionary, though a whole vocabulary might be dissected after this manner; these instances are put forth as exemplifications of principles upon which the words of every language on earth is based. Initial A is supposed, in some combinations, to possess a privative or negative sense. It may be explained by what was lately said about L. In itself, L is *lax*, *low*, a *lie*; but if A precedes it as its initial, the L succeeding, is sustained, and a sense, the reverse of what *lax* represents, would then be imparted to the word. This is the principle upon which A becomes "privative," let the phases of its application be what they may. As a sign, when final, of the feminine, it implies perfect assimilation to the male energy, and one with it as a subservient distributive vehicle. But there is enough known to warrant the assertion that Hebrew, and perhaps Sanscrit, may be unfolded either way, right to left, or the reverse. This final A would, in

this case, be an initial; and the reversed interpretation would proceed from negative to positive instead of the plan we shall invariably adopt at present.

Our attention has been directed to the horse as a form of power for raising fallen nature. As an animal associate with man, it occupies a conspicuous place in mythic literature. Its Sans. name *âswa* will not only serve here to exemplify the symbolic use of A, with other letters, but it will also afford us, perhaps, as good an opportunity as we shall get, as well of exemplifying the manner in which the alphabetic symbols, generally, may be applied in order to elucidate the typal ideas which myth embodies in natural forms, as to exhibit the nature of the difficulties which beset the whole subject viewed from this scientific world of mere phenomenal effects. According to the component letters of *âswa* = asu, it symbolizes the very essence of energy, or "quickness" (Heb. *as*, fire; *sus*, a horse), the meaning attributed to it; thus—A, first cause; S, ultimation of A; and U, the ultimation of A through I. But the word is too bare of letters indicative of passive form, to stand alone; therefore we have *aswi-n*, the highest of the nakshetras or mansions for the sun. As the horse symbolizes energy, we have in Grecian myth, the "horses of the sun." Are there really such horses then; or is such an expression a mere figure of speech for some abstract quality? Neither the one nor the other; the truth being, the interior active gyrating forms which constitute the soul of the sun and the power which urges it forward, are the solar horse or horses. The idea of the horse, as representing indwelling energy, may be exemplified in the relations of the horse and its rider. The rider is said to sit upon (Gr. *epi*) the horse, that is, he is dependant upon it, encompassing it as a body. In such case, the horse is within and superior to the man, literally, the mind. This corresponds to "horses" as being the internal constituent energy of the sun; and it further supplies a good illustration of the relations of the two all-pervading

principles—the love or emotional planes, and the truth or intellectual planes. The horse is the internal energy or power, the man is the exterior circumspective intellect which directs and controls that power. The power is of no avail without competent direction, and the directive judgement would be of no avail without having power to direct. When we come to explain the essential nature of what we term positive and negative qualities, it will be shewn how the positive is every where under the directive control of the so-called negative. In the aswa-medha, or horse sacrifice, *âswa* represents the positive sacrificial fire, to which *medha* is the body which has been assumed,and which has to be perfectly assimilated to the higher nature. It is the moral weakness of this assumed body that renders the whole being liable to be captivated and taken possession of, in its wanderings, by adverse powers; for "the sacrificial horse is the year," that is, its organism includes a cycle of action extending from the A plane to the last or outmost of the series. This extension of an organism may be exemplified in the history of Atlas, of Grecian myth, who was condemned to sustain the heavenly world on his shoulders. His own *head* had become *heaven*, as represented by the A in his name; T or D, his neck; L, his trunk, in which as hell, he suffers the punishment of having to endure the proximity of his renovated head; just as the wicked, in the Bible, are represented as enduring their hellish torments in the"*presence* of the holy angels," and that Tophet or Gehenna, the place of this torment, is contiguous to the boundary walls of the "holy city." The word *medha* is the same as *medium*, *mud*, or that which lies as a graduation between solidified, perfect good, and most imperfect, unstable ill; but which,by sacrifice, or elevation,is at length to be made perfect and stable. The meanings usually ascribed to the word âswa are thus in relation to the planes beneath. The mode of applying the letters in the case of the word*Atlas* should be noted, as being apparently inconsistent with the rules laid down,—that A represents Eternal Deity, and the body of the Alpha

bet, the heavens. For in the case of Atlas, his head is the lowest heavens; and his body, subject to the planes of judgment immediately beneath the heavens. That the Alphabet symbolizes, throughout, the heavens, is the absolute rule. But as partially shewn in the Table before given, every thing falls into a series, and every series pertaining to the natural or unstable planes, can yet, in a reflective sense, be represented by the alphabetic series. For these is nothing in itself absolute, except the All, every object being what it is relatively. As Algebra may be termed the science of relative quantities, or that of the quantities of relatives, so the Alphabet is a system of symbols indicating, in their application, the Relation of Qualities, or the qualities of specific relations. The Tables wlll serve to exhibit the relations of heavenly spheres to those which are beneath them. The essentials only of the Alphabet are shewn in the second Table.

There is a double course of sacrificial suffering included in the entire process of redemption. The first, the washing away of impurities by the "deluge;" the other, a burning, as that of Sodom, by fire. "And he burnt the head upon the altar; and washed the inwards and legs, and burnt them also upon the altar." In the Bible account of the sacrifice of Jesus the Christ, this washing takes place in the valley beside the brook Kedron, and is known as, the agony of Gethsemane; whereas, the sacrifice by fire takes place *upon* a mount, Calvary—meaning, the head, as before explained in the case of Atlas; and by being nailed to wood as a form of latent fire, is this sacrifice by fire accomplished. It must be borne in mind that every passage that is quoted as mythic or scriptural refers to matters of intense interest for every reader—matters that refer incomparably more to the present times than to any old epoch in the dim half-forgotten past. Observe in what era the speaker, "Peter," in the following passage, stands; "The world that then was, being overflowed with water (through the win-

dows of heaven) perished; but now, the heavens and renovated earth are treasured in fiery reserve, to become the judgment and overthrow of ungodly men." Here the speaker is stationed at a point of time between the acts of which Gethsemane and Calvary are the respective scenes. The washing or water-judgment is here past, that of fire is, in prospect. The world has very much yet to learn of the nature of that mythic literature which it now accounts so cheap; but the ways and means for its being made willing to be taught are in preparation, irrespective of this, or any other literary claimant's pretensions to popular notice. A few words more about the horse. *Aswa,* is a horse; so is *kalki,* the highest avatar; so is *ippos,* the (wooden) horse, in the inside (not outside) of which Ulysses and his companions gained admittance into Troy. In English, *ass* represents, as is supposed, the animal on which royal conquerors in ancient times were wont to ride. It is evident that the very same planes of life cannot be represented by these various names. Either the horse cannot be represented in all, or only some of the qualities which he inherits are represented by each name. There are, as we may see from this, vast difficulties in our present knowledge, or rather, ignorance, of the principles of mythic language; but those difficulties may be gradually surmounted; the statements we are making are as the first tottering steps towards doing so. In the sequel, there may be a return to the subject.

B *beth,* a house, out-built by A, the dweller.

In Scripture we have the story of two men who built; one built on the sand, the other on a rock. The letter A is that immovable rock; B, is the house built thereon. A is also the builder; B, the material gathered and constructed. How does a father proceed to build his house? He seminates the germinal forms of his strength upon the proper material, and in due time they come back to him invested and laden with the mother nature, which they went forth on purpose to abstract and bring away to their father. In AUM, U is

this mother nature abstracted, as the child-form, but also having the germinal essence form of A within. For B stands to A, as M stands to A B. Thus we see B and U, or V, perform the same office, and, as to students is known, they are interchangeable. In relative position also, they correspond ; A B, on the cause plane, being equal to O P, that is, A U P, on the ultimate. The Sanscrit letter *ba* is the same in form as *va*; the word *brahma* being, according to the Purana, from *vrih*, as the letters are now pronounced. This example affords us a lesson—that letters which were originally one, have, by adding a diacritic mark, been made into two. B is that which has been abstracted by the seminations of A, through previously existing digrees of B, upon P. It is simply P raised to a higher condition. In the processions of Essential Life from A into B, this latter will eventually become so closely assimilated to A as to be a one with it, in organization and functions. The letter A symbolizes this exalted state, but there can be no word framed to positively indicate it. In what has been said, we see that B represents the offspring which A abstracts and draws up around itself from P. We saw the horse Sleipnir going down and bringing up stones to construct the abode of the gods. A is *âswa*, the horse, the projected germ; P is the quarry; B is the abode, the stones inbuilt. The temple of God is a structure formed of human souls, of living consolidated stones. The Heb. *ben*, means, both, a son, and, to build. Now, should we call this B plane, a wife plane, or an offspring plane ? The process of forming it is precisely that which was before described under the figure of weaving a wife or weib (web) by drawing up the "cross" or substantiating threads. This B plane which is drawn up represents also the "Son" of the Christian Trinity. Is it male or female ? If any one can intelligently answer this, he will thereby stand above the ecclesiastic lore of Christendom. It should be stated, that the explanations will often vacillate to and fro, in respect of the letters serially under A, and those under O ; the lower series being a repetition or

outbirth of the higher, as before stated. The relation which the aspirate form of any Sans. letter bears to its un-aspirate form, is that which the first division of the Alphabet bears to the third; that is, the aspirate indicates a certain disseminative or positive power. For instance the Heb. B would be aspirate, compared with P or V; and in a sense, P, passive generally, might be reckoned as positive, and hence, in some digree aspirate, in respect of the other passives inferior to itself, as we see it in the Gr. and Heb. But it is hard to say what the practical use consists in, of giving to so many of the Sanscrit letters both active and passive forms, except it be for the mere sake of multiplying, and so diversifying, the original alphabetic list. The name *beth*, means a house, that is, the descendant members of a family. It also means a tomb, or dome, that which is erected above, which is elevated, taken up from the body. Thus, the soul of man, or any other part which is abstracted and taken up, goes to constitute this *beth* or family above. Hence, we may call the soul, when abstracted and caught up, the "son" of the body, just as the seed of a tree, being its eliminated essence, is its offspring. Christ is called the "son of David." But "David, in spirit, calls him Lord, how is he then his son?" Have we entered upon wondrous times that the problems of a hundred ages devolve upon those of the present day to solve? If "David" represents the inferior planes whence this "son" or B is abstracted as an eliminated essence, say from P or DV, then B must be the lord of what is left behind. The son becomes lord, literally loaf or life giver to the parent form, agreeably to the Brahmaic doctrine, that the son redeems the parent. This letter B indicates, as being the accreted body of A, steadfastness against all assults of evil. *Bau* is Ger. to build; the Eng. *be* means established existence; *bee*, the insect, means, a gathered community; Sans. *bha*, is a *star*, that which is lifted, a *stair*; *bha* (va) is birth, permanent being, gain, or that which is gathered; *bha* (va), is life, soul, offspring. The examples of the meaning of B in the

simplest form of its verbal construction ought to be sufficient to substantiate the statements before made.

The Scriptures of both the East and West teach, that there is "neither male nor female" in the spheres where entire deliverance from the infectious taints of the natural mind is attained. The male and the female, as they exist in lower planes, there become merged into a perfect unity; in fact, into what the two principles are previous to the separation and falling off of the woman. This is mentioned here, because it has been shewn under A and B, that the essential female nature, passive to the positive power of the projected germs from A, is, in the form of offspring, gradually abstracted, and nothing but her soulless shell left. Offspring thus occupy a position between the positive father-soul and the negative mother-form; thus constituting the house of the father; but the orginal woman form vanishes as the process of abstraction is completed. The male seed will have transformed the original "mother" into offspring or children. This is a phase of the blending of the two principles which pertain alone to the higher spheres, although the process is ever reflectively in progress in all lower planes. The monthly exuviæ which fall away from the female shew that, portion by portion, the riches of her nature are being abstracted and gathered to a higher sphere; while the outer planes or films fall of after the pattern of the spiritual prototypal action before described. Now this gathered plane, this B plane which A gathers around itself as a house, consists of feminine formsabstracted as the "choice" from some lower plane, and concreted around seed-germs disseminated by A,—the male and female unified. These abstracted forms are dual, as we may call them. They are female forms with a male nucleus, the very soul germ originally projected from A. In Heb. they are called in the singular, *ben*, a son; though both B and N represent feminine planes. Irreconcilable as it may seem, this plane, in its action, constitutes the U, V, or B, in AUM; and is also what is re-

presented by the Gr. *uios* and by the Heb. *ben*, translated in Eng," the son." For remember, all that is gathered up from below, is passive and female; all that is female, is natural mind; and all that is of the principle of the natural mind is effeminate, serpentine, or Ananta-like. If we transfer what has been said respecting the formation and constitution of these A and B-planes to the intermediate planes between the actual heavens and the earth, and conceive of the A-plane as Krishna and his wives Radha and others, B will then represent the Gopiya—feminine forms which the indwelling Krishna-germ in each has first severally abstracted from a lower plane and then organized around himself. In the translation of the English Bible, these feminine or dual forms—in reality, begotten children, the couch which the Man involuntarily makes to himself for good or evil, and in which he has no choice but to lie—are called concubines; while the higher corresponding divine sphere is, as an aggregate, termed, the son—his son. How truly it may be said" We know not whence or what we are!"

C *gimel*, a camel; the power sent out to bring home emolument.

If B represents, as shewn, a feminine plane passive to the energy and action of A, it must, when eventually assimilated to A, become the medium for the transmission of that energy. For, so long as such diffusive energy as A possesses can quench or exhaust itself in a plane, evidently it will not pass on beyond that plane, but its work will be limited to what we have called the abstractive process. Though, indeed, abstraction there is none, as to relative place, but merely as to state or condition rather. Planes may be dragged to judgment, hoisted to the cross, or die and be buried, be resuscitated and glorified; but there is no change of relative position. It is all limited to changes of state caused by the "descending God" visiting each plane with intense aud progressively intenser Life. When, however, any

plane, passive to superior energy, has at length become assimilated, the energy or seminal germ will pass on beyond, merely tempered, not quenched, by the medial plane it passes through. In the passage of the seminal energy of A through B, A will become clothed with the substance, or that digree of life which pertains to the B-plane; that is, to the mother-plane which transmits and clothes the seminal forms projected by A, the dual father-plane. This offspring from B, is C, the son; for C and S are the same, as to what now concerns us. The positive male force is now represented to us by C; and its operations on some one of the inferior planes effect the precise results which we have seen take place in the raising and assimilation of B by A. As the legitimate subject of the energy of A is P; so that of C (or S) is strictly N, to which T is almost equivalent. But no one plane can be affected alone, any more than any member of the body can be affected alone, the heart's action being stimulated, though it may be more particularly in one direction.

The unsophisticated Bedouin gives to this letter a sound which approaches nearest, perhaps, to what its represented functions require. If we harshly aspirate and gutturalize the French J, there will result something of the proper sound of C; though we may be sure the exact and proper sound of any letter would not grate upon the ear. The cerebral S of the Sanskrit represents a modified form of the sound referred to. In the progress of time, many races seem to have become conscious that their articulation of words was suffering decline, as to energetic aspiration, and various plans would seem to have been adopted to arrest it. The latest additions to the alphabetic lists have been super-aspirates, as it were, to supply the place of those that had by usage fallen away from the energetic articulation originally accorded to them. The same cause has introduced the G, if not also the H, in such English words as *might, night, right*; for we see the Old Norse forms are

matt, natt, rett. In A.S. the forms are *mealit, nealit, relit*; while in Old English the G is found added to stimulate the declining, languid utterance, and import a guttural zest. Both G and H are now mute and useless. We shall probably not err much, if we admit, that the poets, bards, minstrels, or whatever the extempore "literati" of successive times may be termed, instinctively set the example for such necessary changes as these, and the public yielded to the more or less evident requirements. To unpractised English ears, the aspirated gutturals Ċ, CH, GH, K, would be scarcely distinguishable one from the other, if now uttered as they once were; but with superficial culture and consequent effeminacy C has become a mere hissing sibilant, and K, no more than a lingual click, almost the negation of utterance in many cases. In linguistic enquiries, there should be considerable importance attached to this subject in all its bearings. There has, as remarked, been a continual tendency, among all people, to superficial half utterance; but especially among intellectual races. By duly appreciating this tendency we shall be able the better to recognize the causes which have brought about the excessive developments of alphabets, dialectic changes, and not least to us, the apparently anomalous and grotesque orthography of very many English words. To compare the sounds of words rightly, C, or any of its modifications, as CH, G, H, K, Q, S, must, absolutely in every language, be gutturalized and well aspirated, whether as the initial or final of a syllable. The "hard" clicking utterance, such as that of G in *give*, C in *can*, K in *king*, must be utterly discarded. These letters represent the positive down-flowing principle from A, and as such, there can be no hesitation regarding the "soft" but forceful utterance which should in all cases be accorded to them.

Enough has been said, it is hoped, to shew what is the nature of the operation represented by C. It consists in the projection of seminal life. Wherever life flows, it must

necessarily assume this form of progression. The blood of every animal and the sap of every tree flows through its arteries by what is actually a succession of births; a succession of constrictions and propulsive movements which are the exact correspondences of the very complicated interactive movements by which the offspring obtains its exit from the womb. This fact remains, though it should be doubted by every acknowledged physiologist that lives. The name *pulse* defines the nature of some of these movements.The Lat. verb *pulso,* means to press,force onwards—strictly, as shall be afterwards explained, to draw forth as music or harmony from a living instrument. As a noun, *pulse* is *pullus,* or *puls,* the young of an animal, a chick, a sprout; also *pulse,* a grain, or the meal born by compression from grain, which is the young of the plant. As the young or essence of the blood globule is the life which the compressing arterial tissues aim at, so the essential life of the infant is that which the hungry mother-form instinctively aims at in its labour pains and maternal embracements. Here is what myth says, on this subject, of the pivotal mother—in her feelings the architype of the better feelings of all mothers :—

" The Mother sees her Child the Microcosm,
And, like a priestly breast-plate worn of old,
Prayerful, she clasps it to her sacred bosom ;
And through it, Heaven's great music-seas are rolled,
In thousand harmonies of Love Divine,
Thrilling her soul, that sacerdotal shrine,
With Wisdom's first-born words, too grand and deep
For outward utterance; and her pulses leap
Like moonlit billows on a fairy sea,
Moved by these tidal powers of melody."

Here we learn that the child is the medium of life to the pulsating mother-form, and that its pulses leap towards that infant-life as the billows of a sentient sea leap towards a lunar orb which attracts and nourishes them. That the embracements of her womb, or those of the arterial coats,

tend to hasten the onward movement of the substance embraced, is a contingency, say even a necessary contingency, but to recognize in the pulsations of these arterial coats a mere propulsive mechanical means for urging onwards the stream whence they draw their life is a most debasing view of the economy of the vital functions. The seminal life is self-projected also from the male, as the blood is from the heart. How projected? By the compression of the surrounding female organism, as the blood is by the walls of the heart, or the coats of the pulsating arteries. If steam or even air be compressed, its interior activity, ardour, or expansive force is self-increased—that is, intrinsically. In explaining hereafter the nature of the vortex, the reader will have a better opportunity of learning what the elasticity of an element consists in. The embraces of B around A draws forth the expansive force or exuberant seminal life of A. If man, hungry man, prayerfully embraces, eagerly compresses, as it were, the divine paps, satisfying life will thence flow. O! Nature and Spirit are alike wondrous in their very simplicity of working. Seminal life is projected from A into B, by which it is transmitted and emerges as A embodied in B, that is, as C: this finds a passive plane beyond into which it immerses itself, and in which its ardour is quenched, so far as the equilibrium requires. The portion of the passive receptacle which C, by its ardour, involves itself in, thus becomes raised in vitality by the amount which C will have lost. This is the "abstractive" process before alluded to; and the substance so abstracted, eaten, or raised in vitality, constitutes the D-plane. C is thus the camel which goes forth to gather and return with gain. It is said to return, because its gatherings are really to the plane whence it came forth; the extensions by seminations being actually extensions of the personality and conciousness of the sower—in this case, A.

The difference between C and its ultimation S, is so small as to be scarcely appreciable in the present stage, to

readers, and the two might therefore be explained under the same heading; but for form's sake, and to exhibit the alphabet just as it has been bestowed, all the distinctions that can be appropriately introduced, shall find a place. These remarks apply equally to B and P, D and T, and in some digree to C and K also. The initial of the name Siva strictly corresponds to C. The essential import respectively of nearly all letters can be, of course, best seen or gathered from the meaning of such words as include any particular letter, when only simply combined; that is, for instance, a word with a single consonant combined with one or more vowels should be much easier to examine than a word with two consonants. But on doing so, in every case that can occur,we must be on our guard against the confusion which the mistaking of effect for cause introduces continually into the meanings and applications of words, espicially those that serve as translations from ancient myth or Scriptures. Sans. *sava* is, according to the dictionaries, both a child, that is, a form of interior life, and a dead body. The Eng. *quick*, vital, is radically the same word as *sick*. The error is the same in each case; *sâva* is SA, the quickening power; VA, that which has been attracted and united to SA; the ultimate effect would be—the falling away of that which is comparatively dead, and for which, in myth, there is no direct actual name. But in meaning, or verbally, the cause has been transferred to the effect. The same with the Eng. *sick*; sickness being the ultimate effect of the extravasation of what had previously been latent vitality—all the phenomena or symtoms of sickness being the result of interior aggressive vitality driving off comparatively dead matter. If the whole mortal body be thus driven off, it constitutes "death." The cause of disease in the body exactly corresponds with the cause of disease or sin in the soul. Greed for the feminine nature makes original man, in his way to outer birth, still grasp at more than his moral nature can sustain; and the delights of gratifying the palate, is productive, in the same way, of

more sick beds and suffering, than want, war, and the proverbial "one glass more," put all together. We should learn to distinguish between the effects of want, or stint in the quantity of food, as a means of bringing to the surface latent disorder in the system, and the original cause of that disorder. In itself, want is not the cause of disease; on the contrary, in the case of well-fed bodies it is undoubtedly remedial in its effects. Constant charging of the stomach is a temporary "banking up" of life's fires; whereas, a course of spare diet allows them free play. No wonder if this free play often takes the form of a reactionary effort at throwing off the partially assimilated lumber with which previous over-feeding has clogged life's wheels. If we eat more food-material than the inner vitality can appropriate and sustain, by doing so, we draw down, at first, too much of that vitality into the stomach and other corporeal regions, and either the muscular or adipose system is, according to circumstances, unduly developed, while the mental is starved. But generally, there is a limit to which this diversion of vitality can be carried; that which is yet more interior and proof against outer allurements becomes at length, as it were, exasperated, makes an onslaught upon the nerveless carcass by pouring into it new vitality. The antagonism between this new vitality and the old stagnating formations manifests itself in what is called sickness. As we saw that the female sphere, in its cravings for the male energy, draws it forth by means of the compressions which such female desire is naturally actuated to make, so the body, in process of its over-fed stagnation, spontaneously presses more heavily upon inner organisms for its increasing quota of necessary life; and in doing so, draws forth its own doom—the exasperated interior vital energy. It is through the outward action of breathing the air that the body is vitalized, and it is by means of that medium that the potent cause of developing disorder in the system is immediately introduced. It is from the air in the lungs, which is embraced and compressed, whence the new disturb-

ing vitality finds its way throughout the bodily organization. The vitality of the air has, in such case, become inimical, in its digree, to that of the debased bodily organization, which is thus seized as by a positive decomposing power. The life-element has become a poison ; for all substances, gaseous or otherwise, are poisonous in as much as they may assume a vital energy positive to, and therefore disintegrative of, the life-forms or organic tissues which come into contact with them. "Impure" gaseous exhalations from corrupting cesspools and such like, are productive of disease chiefly, in that the bodily impurities engendered in the system, ancestrally or by actual vicious modes of living, are liable to undergo a sort of fermentation by contact with such gases when inhaled. Sickness is thus judgment upon the body for its sins ; a judgment, in mode of working, precisely similar to that which must befall the spirit of every inhabitant of earth before it can be pure enough to join the family above. A gratifying of the palate, a sowing of salivary seed, when the chief end looked to is the mere pleasure of good eating, is a "sowing to the flesh" for a harvest of corruption as effectually as the delight of sexual sowing debases the psychic powers or betrays the primal nature of man from its integrity. To bring the body into subjection to the aspiring soul by extreme temperance in diet is by no means a mere "monkish" idea, but rather a doctrine which all scriptures dictate. Judgment upon the "wicked" soul is brought about in the same way as that which has been pointed out respecting the body; the gaspings of the soul in its normal state are normal, but when it has greatly degenerated and developed outwardly, its capacious chest then heaves and presses against the heavens, as the Daityas, Titans, Antediluvians, and men of Sodom (upon the angels at Lot's door) are represented as doing, until the flood-gates be pressed open, andthe cataclysm of Life bursts forth.Not until Gog and Magog beseige and compress "the camp of the saints" does the devouring fire of God break forth. The sexual figures previously used

would be the most true and the most instructively appropriate here also, but for other reasons they have been omitted. Hence the explanation as to how the rebels press against, or scale, heaven is not made so clear as it otherwise might be.

This subject of feeding the sensuous animal body deserves a vast deal more of attention than it gets; and especially more now than in past ages. Epidemic, or rather as we should say, endemic pestilences are developed at certain epochs entirely by the action of stimulated vitality in elemental nature; traveling from zone to zone along the path which life itself pursues. Pestilence, earthquake, social and religious revolution, famine, war, are all consequences of one high cause; a cause which associates them as attendant phenomena on the extra flow of Life or divine Breath in the great Visitation at the end of the age. Wavelets of this Advent-life have reached earth and shewn their effects, occasionally, in all time; for we shall probably not err if we admit that this New Life began its procession from the inmost Shekinah before man emerged on the present scene. As this higher digree of Life approaches nearer and nearer to the body-planes, fearful pestilences and other upheavals of invigorated inner nature must be developed on the surface. The keen efforts at preventive "sanitation" which are becoming common, and which characterize these times, proceed from a dim instinctive perception of the secret approaches of the foe. Such efforts, good in their place, can be at best but the "cleansing of the outside of the cup." It will be well if, in the presence of such calamities as those mentioned, the mind can recognize causes and effects in circumstances which, during the great World's passion week, absolutely and inevitably must be. As often popularly observed, cyclic epochs of time do recur; and Scripture supports the theory. One actuating life produces both the motions of the heavenly bodies which measure our days and years, and the motions of animal vitality. The one

series is involved in the other, and are inseparable. The processions of Life, from plane to plane in the organism of Humanity, mark the years. Epochs are as crises in the history of respective individual planes. It is the same whether we say that seventy planes constitute the body of humanity, or, that seventy revolutions of time "are determined, to make an end of sins, to bring in everlasting righteousness, and to anoint the most Holy;" in other words, to work the Renovation from end to end of Humanity. So far as we have been enabled to see, cycles are arranged in a manner corresponding to the human planes. The "forty two weeks" may be taken as 3⅓ years; 3 times this are 10 years; and 7 times 3⅓ are 23⅓; 3 times which again are 70. Thus, 3⅓ years are a cycle for some events; 10 years for others; 23⅓ years are a grand cycle; and 70, or some multiple of it, a series of cycles. Appearances would indicate that we are entering upon a series of events somewhat corresponding to those of the years A.D. 1831 and 1854. Readers can now roughly work out from the above the epochs in the world's past and future history on their own private account and responsibility.

Now what influence is it which induces the outer covering or form, the depraved body, or the demoralized soul, we will say, to press thus upon the inner life, and so to draw forth that life as a destructive force? For it was just now said that the stagnating body "spontaneously" presses inward; and we know that inbreathing, or the drawing down higher vitality, is an involuntary act, so far as the outer consciousness and organic form is concerned. Wherever there is nerve, there is also an extension of the cerebellum or emotional brain even to its inmost or solar digree; and there in that nerve hides this spontaneous principle, this foe to the self-indulgent stagnating repose of "soul" or body. This inmost spirituous fluid or substance of the cerebellum lies above and out of the range of all degrading tendencies; it is the out-post of heaven; a

secret spy and guardian, holding within certain bounds the vagaries of the intellectual-sensual principle, which otherwise, like the swine in the parable, would rush irrecoverably down to ruin. This solar principle of the nerve-system is like a good *genie*, in its care over the lower nature. We may give to its action such names as Impulse, Instinct Intuition, Inspiration, Mystic Life, Poetic Genius; and Contemplation or Meditation, as in contrast to Thought. Whatever may be predicated of the Intellect, the converse may be said to hold good regarding this Emotional Principle. If the one is Day, Light, Cold, Circumspection, Individual Consciousness, and Sensuous Declension, the other is Divine Night, Heat, Darkness, Sleep, "a Conscious Part of all that liveth," and Aspiration. If high heaven ever does make a man play "fantastic tricks" before the world, that is, according as the "worldly-wise" estimate them, it is by operating upon this principle, so passive to higher influences. Men are, made thereby to act, at times, as though demented. Thousands have been made to run blindfold into political crime, and have suffered the state's vengeance for so doing. Thousands have been made to feel that they were raised up to be especial Reformers or Redeemers, whose names have come down to us as impostors, when it was—at commencement, at least—their very honesty and blind, uncalculating obedience to the impulse which drove them on, that thus permitted them to enact the parts they severally did. "Poets," and mythic bards of all sorts, have written too, feeling as though the utterance in each case were their own, and that its personality, or authoritative "I," referred to themselves. Who shall ever recount the self-immolations, the voluntary crucifixions and entailed sufferings, which devotees have, in their enthusiasm or fanaticism–speaking after the manner of men—brought upon themselves through the Idealism, which pervades these solar planes skirting the heavens, flowing spontaneously upon and actuating outer life.! Was it said that, whatever is ripe for judgment, a spontaneous impulse urges such subjects, as though dementated by the gods, to

go up and draw that judgment forth ? Thus too with the fated recipients of high mythic impulses. Their good providential Genius takes care that earth shall be no bed of roses to them, whatever it may be to others. The illogical, enthusiastic follies which the objects of such care are led with honest though blind will to enact, oftentimes constitute, in the sequel, a cross to weight them as long as they live.

Men and women have not only in themselves been impresssed with certain visionary ideals, the immediate ground of which is in this solar digree of the emotional brain, but they have also been able, through unusual developments of its faculties, to exert a positive influence upon other subjective minds, organized after the like manner, swaying them, like satellites, from the power of a central impulse. Thus, disciples,ordinarily prudent enough, have been found, with an unaccountable digree of blindness,to follow a leadership of the kind described,into what is popularly reckoned, a fantastical course of action. When this development of positive leadership is in the solar digree, comparative oddities of a religious doctrinal kind are sure to propagate themselves–oftentimes remarkable for their beiug inbrued or connected with sharp personal convictions of impending judgment and the divine Advent, joined with exalted feelings respecting the transcendant joys derivable from sex-relations when restored to a state of spiritual purity. Such uncongenial states of mind result from certain social relations and perceptions pertaining to beings on unfallen orbs being cast as disproportioned, monstrous shadows upon the consciousness of fallen nature. So long as such impressions retain their original force or hold, conscience, that fluctuating thing, is painfully tender,and the whole natural being is under its control. To preserve this abnormal state of the conscience inviolate, the subjects of it will die a martyr's death, or endure for any length of time, a living crucifixion as social out-casts—glorying in such sufferings

so long as the extacy-like state continues. No reasoning can affect such high ideal convictions. They may, perchance, by time, become blunted, or die out; and the person, so afflicted, return to worldly sanity, and be able to look back upon his past actions as extravagancies perpetrated in a dream. He may even detest them, resolving in his mind not to be carried away so again; but in doing so, he is unmindful of his own weakness. A weather-cock high-towering might as well resolve not to be swayed any more by the passing breeze. Such visionaries, in the past history of the world, have been more sinned against, than sinning; schemers may have occasionally acted under such a cloak, but as a rule, suffering and loss have been the direct result. Of course, the experience of such mystic minds is not unrelieved suffering, however the world may jeer at or despise them. They would be found sustained by a fanatical fortitude of some sort—not seldem that springing from the conviction that their actions are right, that they themselves are comparatively safe and all others in jeopardy, and that their impelling influence is celestial. This subject of mythic impulse is enlarged upon as possessing a direct bearing upon the expositions given in this book. In fact, all the piety or religious feelings that are, or ever have been, extant in this world must be attributed to this same supernal influence which we are describing. Mental convictions, of a certain religious type, there may arise from other and inferior causes, but real religious emotions, never. The religious experience which could indite expositions as are here found interspersed could proceed but from the source indicated. They are, so far as the forecasted shadows of many of them are concerned, by no means new to the reading, studious world. They are the results of such influences and developments as are above alluded to, and it is hoped, something more in the way of adaptive modification. Mythic impulse, or solar ideal intuition, is good, so far as it goes, in itself; for our world would be in outer dark ness if it were altogether withheld; but solar-celestial ideas

require some modification if we, on this lower plane, wish to practically apply them. Mythic, that is, solar literature may exist with us, but pure and unqualified mythic housekeeping or social government soon discovers itself to be out of place. Now the balance which solar ideal impulse requires is to be found only in solar knowledge or circumspection, in order that, if to be put in practice, such supernal ideas may be attempered and gradually conformed to the altered condition of things. The old natural-solar intellect or inmost eye-plane of our race constituted the highest of the perverted planes, between which and the subjective unfallen emotional faculty there has hitherto been "a great gulf fixed." There is reason to believe that, as a first step in the great redemptive process which has been, with comparative secrecy, in operation for some years past, the cause of this antagonistic separation of the emotional and intellectual faculties of man in their inmost natural digree, has been in great measure removed; and it is further believed that the production of this work is in some way connected with the change spoken of. Very likely order in the new-constituted province is not yet restored, and therefore, perhaps, its corresponding absence here. However, if such an important change has really taken place in regard to our race generally, and men on the naturalplane are not yet aware of it, it is nothing but right that they should be now told of it. It was stated, that good men and true have been willing to sacrifice themselves for the sake of some of the ideals brought forward in this book. That such ideals, in dim obscure terms it may be, have found in all time past spontaneous expression should rather be accepted as proof that they have a true archaic basis, than that being visionary, incoherent, and inconsistent with natural fact, they are therefore unworthy of encouragement and thoughtful examination. There have been revelations or communications of transcendant ideas; there have been visions of angels and of Deity; there have been astonishing supernatural experiences and devout aspirations of many

kinds; but whatever the natural consciousness may have been the subject of, the demonstrations mounted directly no higher than the solar or inmost digree of the cerebellum or posterior brain. Man would not be man, any more than our planet would not be a planet, were the solar sphere not to intervene between lower nature and the heavens, in each of the parellel cases supposed. It is the same throughout all heavens. The manifestations or visions of still more superior angelic life, or of Deity, there, is a matter of subjective consciousness also; the immediate or instrumental cause of which is resident in that particular divine-solar or empyreal sphere visible outwardly, and existing inwardly as well, in the expanse above each heavenly plane. And thus angelic inspiration or subjectivity, like the earthly, mounts successively upwards—we may say, infinitely; for "Essential Deity" is that which no imaginable form of glorified humanity "hath seen or can see." To suppose otherwise, is to conceive of a man openly contemplating the life in his own heart. But we have wandered far in our search after precedents in the use of C; we must return now.

In the name *Siva*, S is the positive germ or offspring of B by A: SI is that germ invested with I, which is the highest plane of feminine nature not yet fully and finally assimilated; VA or U is the highest of the ultimate series. Siva is called Nilakonta, because S represents the neck, of which A and B constitute the head, as before shewn, He is blue, not in his superior nature, but in the ultimate body which is gathered up. The blue sky represents the ultimate (U or V) heavens to us. The peafowl, with its blue spangled dress, is the emblem of this ultimate body or vehicle; the real peafowl-vehicle of Siva being the very ultimate or skyey heavens themselves. The Sans. *si*, is to pierce; *sas*, is to kill, drink up, or abstract the living parts, as we have seen. *Sash*, is to beget; *sasya*, is fruit; *sâya*, isthe hand—*S* being the protruding power, and *ya* the medium extended; corresponding to the Heb. *yod*, a hand. But *Sésha* cannot be

the serpent nature which *Ananta* represents; *Sêsha*, is positive, and corresponds to the head, or male principle of *Ananta*—that which A only represents; the N and T standing for the true serpentine or negative principle. Siva is Gauri, for G is a form of S, and R is equivalent to U, as before shewn; being the highest of the ultimate series of letters. Final A, as a sign of the feminine, has been explained. Siva is a jackal—a form of life which attacks, eats into, and so assimilates that outer nature which is comparatively dead. Sivâ is the life, A final being the instrumental or outmost assimilated means, the head and positive power in respect of an inferior series—what horns or teeth represent. *Sipha* is *siba* or *siva*, penis or "neck," between the positive male or generative force and its passive receptacle. In English, there are a large number of words indicative of this infusive, positive, abstractive vitality:—*cock, chick, cuck* old, *quick, kick, suck, seek, sick*; *catch*, A.S. *ceac*; *choose, seize, cause, chase, cheese, gush, shake, quake, sake, kiss, cook, gash, see, sew, sow, say, chew, sky*, and many others; each of which might be shewn to sustain, in its mythic sense, what has been said respecting the symbolic functions of the letter C. In ancient Greek, C was called *gamma*, S was called *si-gamma*, and U, V, or F, was called *di-gamma*. *Gamma* means, that which draws and links in marriage. The seed of a male shed upon a female attaches or marries her to himself. In this case, G is the positive seed; M the female drawn. V does the same, in its own plane; for *vau*, its Hebrew name, means a hook which draws to, or unites. It is *di*, or ultimate gamma, because D is the ultimate of AB, as U is the ultimate of AI; and B and I are equivalents under A as the head of each. As a positive, to correspond to C and S, U in O is the head of the ultimate series.

In prefixes and affixes, C or S occupies a prominent place. We have seen what its import is as *gamma*—that which is sent forth to attach the feminine principle and draw it up to the male as a marriage link. We are supposing,

that after so much has been already said respecting this process, in connection with the tree, the horse, the churn and so forth, there will be no need to recall attention to those explanations. We saw that C and V, as vau, were positive extensions of higher planes into lower ones. In Sans. *su, sa, sva, cha,* and *vi,* as prefixes, will be found to correspond to the Gr. *su* and *kai,* the Heb. *vau,* the Lat. *co* or *con,* and the A.S. *ge*; all indicative of the initial positivity of the word to which any one of them may be attached—or rather, the initial positivity of the ideal which the word represents. The words *cha, vau,* and *kai,* correspond to the separate conjunction *and* ; but not the less are *su, sva, vi,* and *ge,* conjunctions. *Vi,* is a bird. The Bible teaches that birds—that is, birds of heaven, were created to fly in the expanse between heaven and earth; thus, to be an extension downwards from higher planes—alike throughout all spheres of created being. When this extensional link *vi* initiates a word, it shews that its compounded idealism must include, initially, this attaching link which is to act positively towards the other ideal members. For what action, among others, is ascribed to birds in scripture? conspicuously that of feasting on the dead, sivâ-like ; and so elevating the carcass heavenward—to their home—by eating it, making it one with themselves and heaven, whence they come forth on their redemptive errands. Now if S, or V precedent, shews the initial idea which a word involves, the same letters when suffixed must indicate extensions from the forms or planes which the final radical letter represents. As the sign of the plural, S thus signifies multiplication or extension in the form of progeny. *Visargah,* (vi-saraka) literally means, distribution to those beneath. The Eng.-*ish*—equivalent to the Gr *ek*; operative force—likewise indicates extensional impartation ; and the Gr. *o,* a form of *va,* in being a sign of the active, indicates a positive outflow of power.

D *daleth*, a door, a dividing between the within and the without of a house; or, that which is the latest accession.

Heaven, means, that which is the head; that which is heaved or lifted up, in contrast, not only to that which is not lifted, but also in contrast to that which is in course of being lifted. When heavens are characterized as planes of life which have been lifted or heaved, the reference is to what pertains to this our earth; for, of course, planes of life, whether natural or spiritual, which pertain to unfallen orbs, can scarcely be said to be lifted in the sense we attribute to the term. On such orbs, natural life may be indrawn and concentrated, but not radically transformed by a process of super-vitalization. As before shown, A is infinite Eternity above the changing heavens;B are the surrounding heavens as the *beth*, or house in which A dwells. C is the procreated life, a form of positive force, seeking a passive or feminine body. This body, when gathered and assimilated, is D the lowest and grossest plane, or series of planes of the celestial heavens, or heavens proper. It is the *door* between heaven of the Deity, and heaven of the demigods. The Greek name of this letter is *delta*; meaning, that which is last accreted and outmost, as for instance, a new extension of shore, as if drawn up from the sea and accreted to the old established land. As this accretive process usually takes place and form at the mouth of rivers by the banking up of sediment, the name delta was applied to such banks or islands as formed at the estuary of a river. The debouching river would thus mythically represent the terminus of the downflowing positive life; and the shoals, or islands, that which it attracts and accretes from the passive unestablished watery planes beyond and beneath.

As force, or expansive vortical motion, as, for instance, that developed within the globules of steam or of compressed air, must have some appropriate containing and determining form whereby to direct or utilize that force, so that

form must be shielded if it is to be directed offensively against lower and denser planes. The arm and hand is the determining form of the breast's force, but they need the shield of the nails, claws, horned palm, or some tool, to enable them to effectually grapple with course dense matter. The more we search into the constitution of all organisms, the more deeply we shall—or ought to,at least—be impressed with the wonderful self-regulating laws which control all developing action, whereby, like heat, substance itself is infinitely graduated, that is, graduates itself in its approximations towards changed conditions. We saw that the essential force of the projected germ of A assumed a form which it abstracted from the mother substance of B before it emerged on the plane beneath, as C. This letter C represents the great fount of utilizable force in ultimate or lower planes; having no less than seven or eight symbolic forms or letters which represent so many distributive modifications of the original force. Of all difficulties which have been felt as lying in the way of an intelligent and necessary apprehension of those first principles which pervade and mould mythic language, those regarding the nature of *force* are among the greatest. We must give attention to it now, for unless, at least, some acquaintance is made by the reader with the forms which Force is wont to assume, many of the explanations given in this book will be quite inappreciable. As we have come along, occasional and slight references have been made to the action of the vorticle and to the gyratory and automatic progression of the blood in the arteries as exemplifications of natural indwelling force; but in the absence of anything like a discriminating and unprejudiced recognition of the vortical form of force by the scientific teachers of the time, a detailed explanation becomes, as far as possible, a necessity here. There is but *One Force*, in its various digrees, and it is universal—it constitutes the life of all things from highest to lowest. Force, and motion, and heat, and life, may be said to be convertible terms, characterizing the one universal, subtle principle of

activity. The globule of air which enters the lungs of a man, or the stoma of a plant-leaf, and so vitalizes the blood or sap, is really but a condensed inferior form of the globule which is inhaled by an angel of the supreme heavens, and imparting to his organism the vitality emanating from Essential Deity. A globule of air is really as imperishable as the soul of a man. No amount of compression or disintegration can affect its vitality. It may involve itself in dense substance, as its oxygen is said to eat into or corrode passive matter, and its inherent life be in this way disseminated and become less evident in its action, but a change of form by such dissipation is all that takes place. We are so accustomed to regard Life as something supremely subtle and insearchable that we stumble over its simple dynamics decipherable in its omnipresent manifestations. All action, all motion, is the action or motion of Deity, whether manifest in supremest or most ultimate natural spheres. If is remarkable how slow all men are to admit this direct, and as one may say, immediate and intimate connection with, and dependence upon One whom many of us do not much like the idea of being very familiar with. Yet the fact ought to be palpable enough to the mind of every thinker; for the statement is—"in Him we live and move." In approaching the subject of Force, and the forms it assumes, so far as is requisite to our understanding the general connections or relations of mythic doctrine, we are not called upon to realize the nature of the very effort or emotion which initiates the universal movements of the Cosmos; such is impossible; and we must therefore be content to let our expositions rest short of that. Nor are we now required to exactly analyze the mathematical or dynamic properties of this Force so as to be able to trace the links by which any one of its forms resolves itself into its analogue on another sphere; though to do so deductively by recognized laws of concentric or vortical motion may eventually be practicable. What is simply required of us is this,—to exercise our mental and visual faculties so far as to discern in

every natural movement a modification of the gyratory or rotatory motion which is its essence.

On a still, hot, tropical day, and in the midst of a dry sandy plain, may be often seen a cyclone in miniature, that is, a whirlwind start into existence. At first, a few grains of dust may be observed to rise from the ground and whirl around, the volume gradually rising and extending its circumference, until the whirling motion covers a considerable area, and the dusty pillar reach to fifty or a hundred feet in height. This whirl of air is a vortex. It may, as in the case of a cyclone, embrace an area of some hundreds of miles in diameter, or it, as a motion, may be confined to a point so infinitessimally minute as to surpass human conception. In the case of that where we see the motion of the heated air by the dust which it carries, each globule of air is revolving on its axis, corresponding to the motion of the earth on its axis, and which produces the changes of day and night. This motion we cannot detect, but we can detect the succeeding motion which grows out that axial motion—the motion of the air around the centre of the dusty commotion, and which corresponds to the yearly motion of the earth round the sun. It is the sun which has set this air revolving, through some concentration of his rays or heat on one spot more than on another; the temperature is thus raised, surrounding pressure abated, space for a rotatory motion of a few globules is obtained, and the previous intense axial motion of each globule bordering upon the nucleal vortical movement partially relieves itself by resolution into the general sweeping motion of the vortex. The surrounding air-globules gravitate also towards the vortex so long as its temperature is higher than theirs; that is to say, so long as it possesses energy sufficient to actuate them. Now if this vortex or dusty whirlwind would keep a-going on its legs for some length of time, the whole revolving mass would be found to be moving onward over the ground; and the tract of this movement would

be found to be circular—just as the path of a cyclone is found to mark a part or segment of a circle. Here are circles within circles, wheels within wheels, three-fold at least; the original movement which we noticed, and which resolved itself partly into the others to relieve its intensified action, was the axial of the air-globule; or of our own globe, if we transfer the figure. Is there any greater difficulty in realizing that each orb of space sweeps onward by it own inherent spontaneous energy, than in recognizing that the air-globule, as described, rotates free of external impulse? In consequence of the unity of all action, as to its origin and procedure, we are justified in concluding that whatever be tho constituted nature of a homogenous mass or organized body, the divisible parts of that mass or body possess a nature corresponding in constitution with the whole. For instance, every atom in a globule of air possesses the form, constitution or qualities—the digree of vitality or subtlety excepted—of the entire globule. Every atom which is inbuilt into the human form, is a human form in infinitessimals; and every atom of the earth beneath our feet is a globe capable of being intrinsically vivified and so made to revolve, by its indwelling energy on its own fiery axis. Hence, when we see the air revolving around a centre, and thus forming to our sight a vortex, we shall be quite safe in believing that the internal constituent parts of a globule, whether it be of air, or vapour, or steam, of a planet, a sun, or the sun of suns, are in a like state of constant and revolving motion, and that this motion within motion, these gyrating forms within form, we may in mind repeat until the imaginative faculties fail. The moving gyrating forms constitute the active principle in relation to the bodily form within which they move; the surrounding shell or body constitute the passive element. The gyrating globules of air in the dusty whirlwind cannot be said to be restricted in the circumference of their sweep by the still atmosphere beyond; for this sweep bears an exact proportion, on the one side, to the sweep of the revolving

atoms within the air-globule, and on the other side, to the sweep which the dusty revolving mass would describe in its onward movement over the ground. The same relation of sweep or curve exists between the fluent, molten, gyrating mass within the earth, and the earth's sweep around the sun; and again, between this latter movement, and its sweep, in company with the sun, around the one central sun. We know from the nature of the cyclone or rotatory storm of wind, that the smaller the sweep the more intense is the motion, and less the gravity or weight of the air; and that this motion exists less and less as the circumference of the swirling body of air be approached. Now all this that is being explained should interest every reader, in that, every drop of blood and nervous fluid in his body, every draught of air he breathes, every motion of a muscle, every watering of his mouth at the thought or touch of pleasant food, are but so many modifications of this gyrating, sweeping motion deep within every living particle. This is the original form, roughly speaking, of all energy, divine or natural. Every fluid substance owes its fluidity or tenuity to the presence of vortical forms and activities among its minute invisible parts. Every verticle must have a limit to its sweep, that is, it must have that beyond its circumference which is not assimilated to its own motion and nature; otherwise, the order of things would consist of but one principle—the male, the causative, the active or positive, without the opposite feminine or passive principle. The terms active and passive describe relations only such as are mutual: that which encloses is passive only to that which enclosed. The dual form, if it gyrates, becomes an active towards that which is again surrounding, or beyond the sweep. In the case of the dusty whirlwind, the air which is passive and beyond the whirl this minute may be gyrating as active particles the next. This spread and dissipation of the central energy is commensurate with the amount of that energy. Its spread is a process of gradual quenching the active in the passive, the hotter in the

colder. If we can imagine the rotating volume of air constituting an ordinary cyclone to be confined by some means within half the circumference it would otherwise occupy, we imagine a condition of the air which would cause the very underlying sea and clouds above to commingle in one terrific mass of rushing foam; in fact, a vast waterspout would result. And yet, there is no great or unusual accession of extraneous energy imported or infused into this terrible mass of air. The excited axial movement of each separate globule has but partially relieved itself by being resolved into the rotatory movement of the mass.

If air be violently compressed within some strong tight vessel, the sweep of the actives in each globule and of the actives of the globules within the air-globule, and so on, will be restricted and intensified; each set of actives proceeding to expend its circumscribed energy on what had been surrounding passive form, and absorbing it, as before described. This process begins at the central atoms of all, and a regular process of transmutation takes place; the passives become merged in their own actives, that is, in respect of the air globule, its surrounding passive coat becomes disintegrated and vanishes by absorption, leaving nothing in the compressing vessel but actives—a process corresponding to that of transforming passive water into active steam. These actives, being but the fiftieth or hundredth part of the volume of the air-globule, escape as particles of heat through the vessel, imparting their vortical motion to, or absorbing into their vortical motion, the less active particles around. This is radiated HEAT; sensible heat. If these dispersed actives, having no graduated and partly quenched forms at the boundary of their sweep, come into contact with a sensitive body, the corresponding particles in that body are drawn into the general vortical motion, thus abnormally increased, of the escaped particles, and the resultant increased activity is felt as increased heat. Motion,

in itself, is not heat. There must be excited vortical motion in contrast and immediate contact with ordinary motion to produce the phenomenon. For there is constant motion of the subtler elements throughout every molecule of matter, but it is the sudden influx of higher action and consequent contrast to the activity or temperature of surrounding elements which produces the sensation of heat. The motion of the subtle solar element—so subtle as to permeate all known substances—is alone capable of producing this sensation. And when this excited vortical motion is brought into contact, the less lively particles being heavier, fall into the more active vortex as into a comparative vacuum; exactly as the excited sphere of a magnet draws the less active particles of iron. This is GRAVITATION; not as supposed, towards a larger body, but towards a central, and hence, a more active vortex. The subjects we are considering are applicable equally to nature or to spirit; to the process of world-redemption, or to the experiences of every-day life. They are quite relevant, as expositions of mythic communications, or solar-natural science, to the general and necessary tenor of the contents of the present volume, which is believed to be merely introductory to others.

As motion, in itself, cannot be said to constitute heat, neither does it, without an accessory qualifying principle, constitute force. FORCE, is the resistance, elastic resistance, which is called forth on the part of the gyrating actives against external compression. The amount of pressure from within a steam boiler, or rather, perhaps, we should say. the amount of resistance from without, is the amount of force directly available. Though the divine Essence be pure Activity, as such, it constitutes neither force nor power. However full of vigour the spermatic vessels may be; there must be compression of some kind to bring it forth. Now where can this sort of compression be observed in constant action? The chest expands, the air is inbreathed, then there is contraction of the chest, and compression upon its airy

contents. A moment, and some of the actives within the air-globules rush forth in consequence and quench their excess of ardour in the blood spread out to receive them. In the state of air, or breath, these actives had airy envelopments or passivefilms encompassing them; now they have, instead, a sanguinous coating forming a blood-globule to which they impart their high activity or heat. Thus we see that there is no such thing as destroying the activity or energy of these minute forms of life. They may immerse themselves, that is, involve themselves in other forms, as shewn before, but this is merely an imparting a portion of their energy to something else. To attempt to crush out or extinguish their vital energy is either to concentrate it or decompose its form and disperse it. The "common air" is a form of that "Breath of Life" by which God is said to have constituted the first man a "living soul". The common air—so common!—may become a terrible instrument. The Bible says to those appointed for judgment, "your breath, as fire, shall devour you". For this breath is, in essence, "the breath of the Lord, which, like a stream ofDivinity(Gr.*theion*, "brimstone") kindles Tophet'. Men need not, in seeking the Divine, or the Infernal, ascend to heaven, or descend to hell, for what saith the Scripture—"It is nigh thee, even in thy mouth"—the sword of the spirit; the word or breath of truth. Things are thus more than they seem. Should any one think that this application is carried too far, let him explain how the Greek word *pneuma* is the name alike of the natural wind and of the Divine Spirit. The air is natural breath on the natural plane, but essentially, it is psychic breath, and its quintessence is Divinity. Pavana or Vâyu, as the god of the winds, is the inmost spiritual-natural plane; just as to term Indra or Jupiter, the god of the firmament or sky, is to say that these names represent that semi-divine plane of life which directly actuates the subtle, mighty powers of the elements which we are describing. Following the compression of the air by the chest, is the compression of the blood by the walls of the heart and arteries. We

cannot believe that the life of a man flows out of his heart and through his arteries in the jerky spurt-like manner that the alternate contraction and expansion of the heart and arteries would produce upon a liquid within them, had we not proof otherwise that such is not the case. It may be inferred from what has been shewn that the blood of the arteries is partly æriform, consequently, elastic. This will perhaps account for its smooth flow through its pulsating channels. That it is of the nature of vapour, or volatile, the inconsiderable amount of residue in the arteries of a dead body shews. The Bible states too, that blood is the life, and that the life is a vapour.

As there are two principles into which all things may be considered as resolvable, so there are but two movements which respectively characterize these principles—the male principle, in action expansive and disseminative; the female, contractile, compressive, and eagerly receptive. "Thy desire shall be to thy husband." We have seen above that, impelled by the spontaneons or inmost principle of the posterior brain, animal organisms gasp for, and grasp at, higher life, though the appropriation of that life be actually the means of eventually destroying the organism which gasps for it. Thus it is too, in the natural soul which has to be redeemed; it literally grasps, by impulse, at the instrument of its own ruin. But we were considering the nature and circumstances of the blood. The chest involuntarily expands as the exponent of the wants of the dependant organism for æriform life; and the air consequently inflows on the scriptural rationale, "open thy mouth wide and I will fill it." This palpable and visible movement is like many other visible phenomena—the type of an infinite series of analogous invisible movements. The chest gapes for the air and it rushes into the vacuity of the lungs; the blood in the lungs gapes for a draught; the heart gapes for the aerified, vitalized blood; the arteries gape for it; the capillaries gape. This eager, rebounding sort of gape, constitutes the PULSE,

and the beat of the heart. Nature throughout, thus gapes, and the stream of life flows continuously on in response. Does the reader perceive, in what has been stated, that the vital particles which the blood in the lungs takes in, or rather, which takes up the blood, becomes, in the process, "incarnated"? Here, in semblance, is the highest, or kalki avatâr. For, at least, if it is not the very avatâr itself, the process furnishes an exact representation of the reality. The compression of the lungs have caused the globules of air, gravid with active life, to parturiate; the disseminated germs have involved themselves in corporeal substance which, to exemplify previous explanations, in this way becomes vitalized, lifted, and so abstracted, in condition, from the less vitalized planes beneath.

After the gaping of the mouth to receive food, the jaws close, the food is crushed, and its finer volatile essences are out-born from their minute wombs. These essences become involved in the hungry secretions which the gustatory glands have extruded for the purpose, and are as life to these secretions,—corresponding to the blood outspread in the lungs, all agape for its life. But here is a double process going on—these essences are positive to the secretions; but the salivary secretions in their turn become the positive vortical nucleuses to the coarser elements of the food. But we are examining the nature of (spontaneous) compression exercised by the inferior passive form upon the higher active as an all-prevailing mode of self-vitalization. Of all the various phenomena that present themselves to our notice, there are none which are calculated to be so overwhelmingly convincing of man's dependence, coupled with the instant divine control and restraint over his outer fallen nature, as these which the involuntary functions of the body afford. When we consider that the involuntary power is not alone that which presses the teats of Life that they may pour an effluence upon the waiting dependant planes, but that it is also the power which urges the densest,

deadest nature to gravitate the most impetuously toward its source of life, we have a field of view in regard to the arcana of degenerate humanity and the mode of its restoration that is both wonderful and awful. Scripture shews us, that all are invited to come and partake of that Life; but this view, just considered, shews us that, however unwilling to accept the invitation demoralized man may be, there shall an inner current of motives be working which shall bring him up at last, with blinded will, and compel his own hand to press those fearful breasts and himself to drink the "cup of trembling" thence derived and wrung out. We are, indeed, "fearfully and wonderfully made."!

None of us have ever analyzed, touched, or even seen living blood; it is therefore requisite that the reader should be on his guard against supposing that blood out of the body has any qualities in common with real blood, except colour, and strictly, not even that. There is no reason to suppose that warm, healthy, arterial blood possesses any weight, or gravity, to speak of. At the lungs, freshly vitalized, it must be lighter than when exhausted; but we are making only a rough general assertion. It is not impossible, however, that the blood of the heart may be even lighter than the air, even as vapour is lighter than air; for certainly it would not be "life," the *lifter*, if it either gravitated much, or required to be pushed or urged along in its channels, as some would teach us it is. Of course, when we take this high view of the blood, we should be careful to distinguish between the proper positive life and the pellicle of sanguinous or other substance with which the life will have burdened itself by the time it approaches the outskirts of its domain. For though, when first vitalized, the one might prove a counterpoise to the other, it shall be shewn that at every pulse-beat some of the elements of levity depart, and the proportion of passive matter is consequently increased. We are occupying our attention with the nature and action of the blood, but we have only to change terms, and what

is said becomes true of life and action in any sphere; or even of life and action abstractly, by merely substituting the letters of the alphabet as representative signs of the concrete realities. The compressive power of the lungs or chest upon the air admitted into its cavity is only sufficient to express or force out a portion of the contents of each vesicle; which being done, this passive covering closes upon the remainder, and this partly de-vitalized air is thrown out. The blood in the lungs may be said to receive the extract of the indrawn air; while the vessels of the substance of the heart,by its more central and powerful compression,receives compound extract of the new blood. There is every reason to believe that the blood gyrates onwards through the arteries by its own internal vortical energy, just as we have reason to believe that the sweat gyrates in spirals through the ducts pertaining to its exit, and which we see are naturally conformed to that mode of motion. As the blood proceeds farther and farther from the heart it becomes weaker and weaker in vital energy, because at each pulsation the compression of the arterial vessels presses out a portion of the yet remaining actives of the blood, in the same manner that the chest expresses a portion of the actives of the volumes of air within its grasp. Thus the vitality of the blood undergoes a gradual decrease as it approaches the circumference and less vital parts of the bodily organism. But as we saw in examining the motions and forces of the dusty whirlwind, that the energy of each globule decreased towards the circumference and as the radiative sweepincreased, so we must believe that, if the stream of blood gyrates as we see a jet of water gyrate (though faintly) by being passed through an orifice, the central particles will possess most life, and those skirting the lining membranes of the arteries, the least.

Hitherto, the vorticle has been spoken of as an assemblage of actives whirling continuously in the same orbit, but it should be understood that in the whirling motion of

this mass there is an advancing and retrograting movement from the centre to the circumference and back again—describing a spiral course such as is formed by a watch-spring. As a representative, the cyclone or the whirlwind of dust is incomplete, in that it is dependant upon a merely temporary excitation of some particles of air; and when this has radiated by means of the gyratory movement, it becomes dissipated and, in effect, dies out. All forms are out-wrought and organized after one typal pattern, as before explained; and if so organized—how can it consist with what we know of the motions of life if its forms for ever revolve in the same orbit? The blood gyrates outward from the heart or centre to the circumference and then returns, as supposed, by some other route back again. So must the active forms which constitute the life of every organic form—globular or any other. The actives enclasped by the sanguinous visicle cause it to gyrate outward, with its life thus within; but the pulsating arterial compressions deprive it gradually of this interior life, until it is exhausted. How does it return? How does all the comparatively inert things which have been thrown out, and all the quick, incandescent matters which rush out from the heart of the earth, and are left stranded upon its circumference or surface, seek the restoration of their lost vitality? By "gravitation." So in the case of the blood. While the vesicle possesses its own internal positive power, it continues to gyrate outwards, overcoming the subtle gravitating power indwelling, after the manner of a magnetic sphere, deep within its molecular formations; but when this positive expansive power has been all expressed, and appropriated by other forms, and nothing but this collapsed pellicle remaining, then the gravitating sphere, which is really the solar vortex, begins to operate; the blood is become venous and passive, and responds to the all-pervasive spontaneous or attractive principle in returning towards the centre for vitalization afresh. Thus we see, that when the passive principle has nothing of its own left—nothing of immediate

indwelling spouse life to embrace, its effections straightway are attracted to the main centre of Life, and towards which they gravitate for new embraces and bestowals of seminal vitality. If it be objected that the earth and planets continue in the same orbits, the reply is—the length of time requisite to ascertain this is wanting. The relative proportion between the gyration of a blood globule and that of a planet is very wide. As yet, the passive crust of our orb enclasps a vast residue of actives, and it is towards this, consequently, that ordinary objects on the surface gravitate for their vitality; but should these actives be exhausted and dispersed the collapsed passive mass will begin to gravitate towards its central, solar, parent-life whence it once took its departure. A movement which outgrows from the spiral and axial motions, and is correlated to the yearly revolution of our orb, should not be passed over here. The surface or vesicle of a globule is composed of globules or "cells" still more minute and contains those gyrating particles which the microscope reveals in their dead state as the "nucleus" of each cell or globule. In its proper vitalized state the particles of this nucleal mass are inflated globules rotating as the air was shewn to do in the whirlwind. These cells of the pellicle are in motion also, axially and spirally, and their poles coallesce magnetically; but there whole motion is comparatively slow—slow, as is the motion of the passive venous blood compared to the arterial. The inner side of the earth's crust, her mucous membrane, as it were, is in this constant motion, as described. Out of all this complication of active and gravitative movements grows that one which gives rise to the apparent inclination of an orb's axis and plane of its ecliptic. The real inclination is, according to this theory, in the plane of the spirally rotating actives, which causes an orb to assume an alternating movement along the line of its axis, resulting in what is called, its north, or south, declination. How far astronomers will consider this explanation as reconcileable with the prevailing theories, has yet to be seen. The case is submitted.

The vorticle, as a form of power, is represented by the *chakra* or whirling disc. We have seen how it is projected as a seed expressed from its spermatic vessel. *Chakra* also means a realm, because, so far as this vorticle is hurled, it subdues, exercises dominion, and conjoins to itself; thus, swallows as a vortex that which is contiguous around. *Chakra* is also a mill which disintegrates, as the salivery seed; also an army, as being the concentration of power; also, Jove's thunderbolt. It is this vortical power which is described in the Bible (Heb. *Gilgul*; pronounce as if, *cilsul*; hence, *sol*, the sun) as a burning fiery wheel from which sparks are scattered or radiated upon those devoted to "destruction". It is by this power also, as Jewish tradition asserts, that the souls of true Israelites shall be gathered to their promised inheritance. In this, tradition is correct; for it has been shewn that the power of the vortex indraws or abstracts from the surrounding passive planes by imparting a portion of the vitality which has come out from the centre by means of, or embodied in, its gyrating forms. To gather particles of degenerated psychical humanity into this vortex, corresponds to certain renewing processes carried on in all corporeal organisms; as also, to the taking up and transformation of mineral particles, into the substance of the tree as a gradual means to their final ætherialization. This gathering and gradual assimilation of substance, of psychical substance particularly, is the *metempsychosis* of the Greeks; meaning, the act of conjoining the soul to higher planes—being successively borne upward from orbit to orbit, as from node to node of a tree, as the increasing vitality towards the centre can be endured. Like many other mythic expressions, this "transmigration" has a double application; that is, a true and a reflected one, an essential and a secondary one. The one refers to those who are in process of redemption—rising from ("continuous") plane to plane; the other, to natures, for the time, unredeemable which retreat or fall away successively to the end of the continuous series. Before perverted truth-planes can

be taken up by the radiative vortical life, even on its circumference, they have to be ground by this vortical power as in a mill until the old natural-infernalmagnetic sphere of life is crushed out and in great measure extinct. *Vortex* is from *verto*, to turn; that is, to turn or transform others, as a posivive power, *vertex*, or head. The root *vir-* signifies a man or ruler; also the exuberant green life or *ver* dure of the spring-season which thrusts aside all defunct remains pertaining to the dispensations of past time; and it corresponds in meaning with *chakra*, as given above. The outgoing forms of life become, as they descend, not only deprived of much of their original vitality, but also become immersed in depraved outer substance—especially, as they near the periphery of their vortical world. As forms, they are hastening on to their own dissolution. Their progress outwards has latterly become a sort of struggle with the passive principles, gradually increasing, until now at the outer zones it becomes a regular mutual war for self-preservation. Each seeking something which the opposite side possesses. Here is the field of Kurukshetra where Pândava and Kuru meet and continue the contest until both are demolished. The Kuru must die as to his old inherited nature; his adversary, because of the lading of mortality or moral degradation which has been taken up, or assumed in the process of snbjugation. For he that overcomes and so subdues a degraded naturo, assumes all the imperfections of that which is rendered subject. "Himself took our sins." The wars of Pândava and Kuru of Eastern myth, are those same which are depicted in the Bible under the figure of the contentions between the kingdoms of Israel and Judah.

While any digree of dissolution and transformation yet remains to be accomplished, it is deadly war; but when this stage is passed, and the work of final reconstruction has established itself, then the Akshara-stage or freedom from transmigration is attained. This dissolution, above explained, is "death," mythically and morally understood; but is alt-

gether apart from the article of physical dissolution. "After death the judgment." Judgmentis the testing, as to whether or not the "shade" ascending from zone to zone of the vortical wheel, is admissible to the next higher plane of the wheel; or of the life-tree, if we change the figure. From a state of no-life, this "shade" or human entity begins to absorb a sort of vegetative digree of the heavenly life; after that, the lowest animal digree, and so on till at last to the human and angelic-human digees. This is the original of the Christian doctrines respecting "Purgatory," according to which, the redeemable soul is gradually purified from its carnalities—doctrines much less inconsistent with the reality than others which have, by some, been substitute d in their stead. This also is the sense in which is to be understood the doctrines of the soul's transmigration into various forms, according as the effects of criminal actions—criminal disseminations by the affections, and consequent assumptions—are to be eradicated. In all these explanations it should not for an instant be lost sight of that the vortex or wheel upon which, or to which, man is said to be attached, is no other than his own inner transformed and intenser vitality, making its way, by means of his subtler spheres and life-currents, outward through his perverted natural planes. It would not be greatly misrepresenting the moral perversity of his old nature by saying that its activities revolve in a contrary direction to the activities of the new life; that its present centre of life, like that of the "iron-age," is an iceberg rather than that glowing Heart of Love which will and must eventually conform all things to itself. As a subject, this wheel-movement is prominent in the Bible. The living Word of the Lord *truckles* out (Gr. *treko*) upon its subjugative mission. In the Grecian games, the goal is that which is to be cut off, indrawn, and securely won—constituting at once the captive prize and laurel (vegetable Daphne) crown of the victor. This vortical power is thus exemplified in the wheel to which Ixion is bound, consequent upon his too intimate relations

with Juno's form; that is, with the Devadasis, for he goes up, as the story states, and compresses the breasts of Life, and the fangs of Judgment seize him. This is Heaven, Hell, Judgment and Redemption, Death and Life, in one form—the Wheel of Fate.

"MAN, on the wheel of his high circumstance,
Turns like a broken insect; he opposes
The ray, that, darting from All-father's glance,
Creates glad summer, weaves her vest of roses.
More swift it turns, more swift the insect flies,
Gasps in the motion, flutters, fails, and dies.
Turn swift, O wheel, * * * * * *
Turn swift, and bear him to his heritage."

When Adam and Eve, of Bible story, partakes of the Tree of Life, that is, when by sexual interaction they have received new disseminations of higher life as out-wrought ultimations from within themselves, they immediately feel their subjectiveness or passive weekness in contrast with the positive Presence which their intimacies or compressions evoke. Fear towards that Presence is the result on one side, and a nakedness, that is, the want of a passive surrounding sphere which should in turn compress themselves for the enlarged influx of now positive vitality, on the other. Sexual interaction, as the history shews, has opened the flood-gates of inner life, and the pair become surcharged with it until a still more exterior plane—the "the fig-leaf" plane—could be drawn as a girdling receptive sphere to allow of vent for their expansive digree of vitality. Why does the woman desire the "forbidden" life-fruit? Why is the Tree of Life the medium of Death? Positive vertical life is the instrument of death to the passive mortal surrounding sphere which is to be indrawn, absorbed, and transformed. The feminine principle involuntarily desires that inner higher life, the heart-life of her spouse; and as we have seen, derives her life by compressing its form, and thus extracting the essence. In this consists the "disobedience"

of the primal pair—the pivotal man and woman. Instinct preordained, leads them to press Life's paps iu order that the pre-ordained rôle of Redemption may be carried out. But who can ever make plain by description alone the vast and subtle spheral interactions which take place in high natures consequent upon sexual communings, or the equally intricate workiugs whereby transgression and restitution are constituted as two phases of the same act? The fulness of vital vigour together with the consequent desire to assimilate lower planes from self-indulgent sensual motives lead the pair to "sow to the flesh;" or, in other words, to "lade themselves with thick clay" to the dissipation of their virtue and degradation of their state. If common scientific teachings ever ventured to approach these subjects to in any digree familiarize the popular mind with them, there would then be no need of thus dwelling with an almost painful amount of prolix detail aud recurrence to the same general truths—or facts, which are the outborn forms of truth. After a first essay, who would again lightly take up the task of expounding theories that, right or wrong, are popularly unrecognized, and at best are but obscurely or indirectly demonstrable?

How wonderfully do all things work! How narrow the views which men take of their circumstances! How exceedingly difficult for the intellectual mind to satisfy itself as to the real original but occult basis of these circumstances! What folly to think of writing a book in order to change the bias of the thoughts—the solidified thoughts of people! To the man of subjective nature the great Original Principle is "God", without any manner of doubt; the doubts, with him, being concentrated about the question whether he is the object of favourable regard from this God; for he is quite convinced that all who do not feel and see as he does cherish a moral perversity which rightly deserves the correction of the rod. To the man of acute mental observation, possessed of no resources for viutuitie conviction aud depen-

dant upon his own rational inferences, all-pervading Law—it may be of power, or of attraction and repulsion—is the basis of cosmic existence; and he attributes the subjective convictions of others to a something, the validity of which, probably, his self-sufficiency would tempt him to not descend to recognize. To one, this great Principle is an arbitrary Fate; to another, a watchful Providence. One class of mankind feels it a duty—at least to itself—to be at a constant high-pressure of effort, and considers that, to be inactive or indolent, according to its standard, is to be but so much dead weight upon nature; while those who are of passive unambitious nature feel sure that life at such a fever-heat can be no other than a phase of madness. All are practically ignorant of the fact, that the vital particles, the vigorous people which now are full of positive energy, crushing aside all obstacles, are anon to become the passive subjective entities, which, having exhausted their vitals, live from little demonstrative energy beyond that of instinct. How greatly each one of us should study to abstain from judging, or finding fault in others, because they happen to differ in some characteristic from ourselves!

The consideration of the symbolic meaning of the letter D, *daleth*, may now be resumed. As S or C represents the positive radiative power, the vital germ in a seed, so D represents the albuminous form or body surrounding that germ. This germ is the positive principle to the passive encompassing body; but both germ and body, C and D, as one seed-form, is positive in respect of the inferior plane or soil into which it descends. Every C and S, simple or combined, in genuine mythic words represent the expansive, radiative active principle which tends to outbirth to be diffused as seminal entities; and every D or T represents the vesicle or body which encompasses this active principle, and which serves as a medium or vehicle by which that principle is chiefly enabled to reach and operate upon ultimate passive matter. Let us take a few words, of simplest forms, as examples of the significa-

tion of this letter. To *die*, is, looking at the act from beneath, to yield up the ghost, to be gathered to the forefathers; really, the ghost or spirit to be attracted inwardly and conjoned to more interior planes by the marrying power of C *gamma*, or rather, by A as being the inmost principle of C—but it will only occasion confusion, perhaps, to be too particular now. As the body of D, which may be represented by T, cannot follow its interiors, it falls off defunct. Here D stands for the virtues, which, as substantial entities, are assimilable, but T falls off, resistant and unassimilable. *Deus, deva,* is that which has thus been drawn up or inwards and conjoined to the *head*, or heavenly-human planes. The final *us* or *va* signifies outflow towards lower planes. Take the Sans. words, *dur*, far off, remote; *duh*, to milk; *dara*, a cave - *dvar*, a door; *dya*, day, heaven; *dru*, penitence; *diva*, to shine; *dâya*, gift, portion; *dâ*, to draw away from, dry up; *daih*. a corpse; *drû*, to kill; *drai*, to sleep; *dhûm*, smoke; *dhuli*, dust; *dhai*, to drink; *dhru*, *druva*, to be fixed, consolidated. Here are a variety of meanings, according to natural usage; and yet, they must necessarily be resolvable into a simple radiative action as that of the shining sun, or expansive steam; or into that of passive, eager expectancy—constituting the form a recipient of radiative action.

Of the words above given, those which contain an initial D and an affixed R may be classed together, although their vowel-forms differ. Absolutely, the vowels are the souls of the consonants, that is, serially considered; but in common use, except as initials, the vowels A and U are subject to be very laxly, almost indiscriminately used. To some extent, doubtless, instinct must regulate the application of the sounds pertaining to A or U on the one side, and of I on the other, but how far, is not easy at present to determine. Where the vowels have only substantive forms, as in the original Hebrew writings, and not mere signs, due weight must be attached to them; but the mere signs, as in the Sanscrit, are evidently to be reckoned as wanting in per-

manency. D, represents a passive form or vesicle encompassing a concurrent mass of active forms. It signifies a second and superior digree of elevation, of which T indicates the first or impermanent stage, liable to fall off when beset by adverse influences, either in the shape of abnormal fiery vitality from above, or the tempestuous waves of stimulated passions from below. This is the difference between D and T. They are not what is termed, interchangeable; nor, in fact, should any two letters be considered, in a strict sense, interchangeable. As D signifies an encompassing form, R signifies the active forces which flow forth in response to compressure from without. If D is the boundary, R flows out as through a door; R flows out and operates beyond D, therefore far off. Again, R is the instrument by which passivity or penitence in the recipient is effected. *Dara*, a cave, means the passage whence power issues from more central planes—heavenly robbers, as it were. *Drû* and *drai*, twin-brothers, Death and Sleep. Both of these states are substantive, that is, the names refer to conditions of actuality as opposed to negative effects. The state of death, and of sleep as well, is predicable only of that which is gathered inwards, not to the outer form which has been deserted of its active principles. In death, both the emotional or involuntary, and the intellectual-active principles are indrawn; in sleep, the former retain their place, the latter only are indrawn for renovations of vitality. The *dr* mark the source of action; the final vowels, the concentered principle.

Dyu, diva, dâya, dâ, all represent the passive, indrawn, encompassing plane, as the medium for the transmission of the more interior activities whose outbirth is the immediate cause of light. Mythically, *dâ*, a gift or portion, is that which is added to, or conferred upon, the planes above, and of which, consequently, the planes beneath have been deprived. In *daih*, a corpse, the negative effect is substituted for the cause; just as to *s-leep*, is applied to the vacated body,

when it really applies to that which is *lapped*, or which has *leaped* up. For where can myth find symbols to indicate that which is in course of vanishing away? The aspirated D = dh, implies a passive form, which, by repletion from an inner source of power has become positive to that which is yet outside; just as a female form becomes infilled from, and assimilated to, the male source, until she becomes gravid with living substance ready to descend upon the next inferior plane as a form of power. Hence, *dhum*, smoke, is that which has ascended as through an empyrean fire and then involved itself in an outer womb-form (M). It is the same word as the Eng. *doom, dome,*—pregnant with doom; that which overspreads, as ascended smoke—the essence of combustible matter abstracted and purified by fire. "And Mount Sinai—altogether a smoke." The smoke of Ai ascended up to be (one with) heaven." "The heavens shall vanish (ascend) as smoke." "The wicked shall consume into smoke." "The smoke of Babylon ascended up to become (Gr. *eis*) the Age of ages." As fiery judgment operates, commencing at the house of God, purifying and transforming in succession "saints" and "sinners" alike, the psychical residue ascends, as smoke, to be one with the glorified body above. For the fiery ordeal is that which is perfective and final. *Dhru, dhruva,* have the same meaning as the Eng. *true, tree,*—that which cannot be moved from its steadfastness—like the Polar star (Dhruva) in comparison with the other revolving stars. Dhuli or *duli*, or dudi, (for D is the form of C, as L is of K) means, either dust, or the turtle (tortoise) under Danda the churning post, the form of the second avatâr. It has been shewn that L signifies vacillation when unsustained by C or K, its active principle. L, is leo, a lion; either the divine "Lion of Judah," or "the devil as a roaring lion," whichever circumstances may determine. Dust is the opposite of stability; it may be raised by the wind or by the tramp of hosts, or it may be trodden under foot. It is all but lifeless; it is crushed by the wheel, having nothing of its old life left, and though not yet re-

constructed and consolidated by the new, it is prepared to be so. The first or lowest avatâr is that of the cold fish which lives altogether in the treacherous deep; the second is that of the turtle, which lives either above the water or in it—neither fish nor fowl; like dust which has lost its nature of the flinty heart and partakes in no way yet of that of the high sheltering rock. *Dhuli*, is *Thule*, in the mythic name Ultima Thule, that is, the outmost or extreme north-west verge of heaven; a human land, above the planes permanently immersed in evil, yet not secure from casual submergence. The Eng. word *add*, or the affix *ed*, signifying completion of an act—all action being directed to gain, or accretion—or the syllable *ed* in edible, eatable, clearly define the idea involved in the letter D; that of conjoining, adding, or accreting to a superior plane that which has been abscinded from a lower one. The Scand. word *Edda*, likewise indicates that the living concourse of human feminine forms which constitute those "scriptures" called Edda, are from mortal planes abstracted and at length become towards earth as the beaming countenance of Deity. Respecting this liability of semi-divine planes to submergence it should be recalled to mind how some of the avatârs are for the purpose of recovering various things, precious to the Gods, which the ocean is said to have engulphed. The Earth, the Vedas, the goddess Sri, Krishna's city of Dwaraka, all fall away and are swallowed by the remorseless waves. In the Bible that which is presented as the object to be recovered is THE BOOK also, but the figure used represents it as being shut in, or imprisoned—instead of, like the Veda, submerged—and thus rendered inoperative. The direct cause of this falling away has been explained as the removal of certain virtuous principles which sustained dependant the intellectual or feminine principles; for all the things which fall away are forms or derivations of this principle. Babylon falls when the "first fruits unto God" are removed from her midst. The same events are also represented under other figures—the submergence of the high hills; and the collapse of the

starry vault of heaven. *Stars*, or *stairs*, in mythic science, means nearly the same as the steps of the ladder which Jacob saw in vision extending from earth to heaven ; or, as nodes in the Tree of Universal Life. As man's organism comprehends a solar sphere, so it also includes a sidereal one ; else he would not be a microcosm. The stars represent, or are one with, planes in the organism of the humanity of our orb ; in other words, they are human psychic entities within us. Consequently, the vital essences by which we live, descend through them as distributive organs ; the zones of tribal life around us correspond to a certain extent with the zones of stellar existence. A true Astrology is thus based in the cosmic constitution of human nature. As the heavens decend in the Renovation, astral influences must assume much of the importance which has, mythically or blindly, been attributed to them.

We have before gone to some length in trying to make plain the nature of positive energy as an assemblage of subtle gyrating forms, acting or moving in concert, and working spirally outwards from a centre or common source whence they derive their energy ; and we have also glanced at the nature of the opposite principle—that constituting the passive "cellular" vesicle which encompasses those gyrating forms and subsisting by means of them as the coats of the arteries subsist by the living fluid which they enclose. As D represents this encompassing vesicle as a descendant or *daughter* of B, the few remaining remarks which it appears desirable to add may be inserted here. The active and the passive particle may be imagined as of like globular form ; and both contain actives of a yet higher digree within ; but one is male from a preponderance of the active principle, and the other female from a preponderance of the passive. The actives are the particles sweeping around inside ; the passive particles are the little cellular globules which being linked together pole to pole constitute the encompassing pellicle, or, as it may be termed, cellular membrane. The

passive may be made to temporarily move in some sort of concert with the enclosed actives, just as cold dense iron may be made, not only to transmit a high digree of heat, but to even scintilate its own substance; but this condition can only be considered as abnormal. The relative positions, qualities, and functions of the cerebellum and cerebrum must ever be types of mutual inconvertibility, in every respect of the active and passive principles.

However desirable it might be to be able to describe the precise nature of the primal effort which originates all motion—that motion which is termed vortical and here stated to be the one universal Momentum, there is every reason to think that it is beyond man's powers to do so; that the subject stretches away far beyond the grasp of his faculties; and that if he is wise, he will be content with merely observing and comparing the phenomenal effects it every where displays. At least, it may be said, there would appear to be no prospect at present of his intelligently scrutinizing the essential or causal nature of either the active or passive manifestations of this vital principle. It is in the nature of every positive effort to exhaust itself and revert to an alternate condition. The positive efforts of the day alternates with a dormant state of the voluntary faculties at night. The bounding outflow of the arterial blood is its waking day; its deeper, stiller action while retracing its way back to the centre, is its slumbrous night. Though we may not be able to analyze the impetus which sets elastic globular particles gyrating, it is yet not difficult to apprehend the immediate mode by which its attendant phenomena are produced; and further, to reasonably assume its existence and to picture its mode of action in spheres which may be too minute or too distant for our observation. But it is otherwise when we come to investigate the impetus which results in the phenomena which pertain to the province of passive existence. Here we encounter at the very outset, the comparatively deep and occult subjects of Attraction, Gravitation Magnetism,

Cohesion, the spontaneous functions of animal life, the sleep or dream life, the pilgrimage of the dispassionate soul heavenward, the complimental return in the circuit of Divine Life, the occult cause of demonstrative superficial life, and probably, the psychical power which spiritualistic circles call forth or display ; all, as there is reason to conclude, no other than phenomenal forms of this passive side of universal existence. It was stated that, the vorticle being the local centre of vitality, surrounding forms gravitated or were sucked into the vortex by reason of its sphere being highly vitalized, hence, comparatively vacuous ; also, that substances gravitated towards this subordinate or local centre of life to receive vital replenishment. But in this we do no more than note certain effects and their coincident nature ; there being, still, no approach made towards a recognition of the precise nature of the modus operandi through which the secret power positively affects substances so as to cause them to move towards the centre of their sphere. Until some one shall intelligently recognize and explain the nature of the power which intrinsically draws or affects passive substances, it may be asserted, that the one and deeper half of the functions of physical existence remain in their every phenomenon a perfect enigma to the scientific world. Even the very term *negative* appears in one sense a misnomer, for the action of the outer "passive" form precedes, as a cause, the responsive dissemination of life which we usually term the positive. Neither is the one sphere of action found to be really more demonstrative than the other, when closely examined ; although, for the reason that one is voluntary and the other involuntary, there is naturally a larger amount of attention enlisted by that which is under our control. The systolic and diastaltic motions are not limited to the heart and arteries, there are such motions every where, causative, where motion of any kind exists. And these causative motions, be it borne in mind, are, as to their origin, resident in the tissue which, as organic form, surrounds, and, as such, is passive to that

which it compresses. The pulsation of the heart or arteries, the motions of the chest, of the tunics of the brain, of the testes, and of every other gland, including the uterine action at parturition, are necessarily all forms of systole and diastole by means of which higher central life is compressed and extracted from its interior reservoirs. Had not the general plan of this work consistently demanded an exposition of the natnre of the motions pertaining to both the voluntary and involuntary sides of organic existence, the subjects immediately connected therewith should not have engaged our attention to the extent they have done. As it is, there remains to us little option. The alphabetic symbols represent the embodiment and working of the two great principles, and there would appear no alternative but to attempt, at least, to exhibit the particular mythic ideals, substantive and operative, which these symbols respectively represent.

Wherever there is an outflow of positive life, there must be a corresponding return, under some form or other, to complete the circuit. It is this return movement which threatens to elude our research. If anywhere, it must be in such circuits as approach nearest to the realm of common observation that we can hope to satisfactorily trace the causes or nature of spontaneous action therein. As the globules of blood become exhausted of their vitals or enclosed active gyrating particles by the repeated pulsating compressions of the arterial coats, the pellicles collapse, break up, and separate into the minuter globules or cells, which, as a plexus or net work, had constituted the pellicle so long as it encompassed or embraced any positive vital nucleus. All the original excursive power which the lungs expressed from the air, which the blood-globules seized, and which carried them along the arteries, being in turn disseminated by arterial compressions, the constituent particles forming the outer surface fall asunder, are thrown to the circumference of the channel, where they are absorbed by

the gaping hungry mouths of the capillaries, through which they travel, as the blood through the arteries, until, what remains of them emerges at length into the veins. Now, what power is it which causes these infinitessimal exuviæ, as it were, to pursue their return course? A circulation corresponding to that of the blood in the arteries and veins is that of rain-drops descending from the clouds to vitalize the earth, and eventually, as minute particles of invisible vapour, ascending to the clouds again. In this, the elementary particles, even when encompassed with a lading of moisture, are yet lighter than the air, and may be said to ascend to the region of cloud by reason of their comparative levity, or interior vital activity. Here, evidently, the solar activities or radiative emanations are the agency in some way. Another circulation, in some respects coincident with, and resembling that of rain and evaporation, is that where the moisture raised into the atmosphere is absorbed and caused to flow down again by living primitive rocks. What is called the affinity of such minerals as potash and alum for moisture is the operation of a principle in constant force, in certain rocks mostly, as we know them, of igneous formation. These rocks are the lungs and arteries of the earth, drinking in, precisely in the manner of the lungs, the floating vapour in the atmosphere, compressing it for its active vitals, and then dismissing downwards the collapsing watery pellicles as spring-water. If any one doubts this, let him observe, in Britain for instance, how springs will begin to "come home," in the autumns, independent of any fall of rain. Of all the dubious tracts into which physical theory or science has been popularly led, there are none more palpably astray than that which ascribes to the percolations of rain-water the origin of springs. That springs may be "struck" in certain geological strata, and not in others, is true; but in all cases it will be found that the cause of the deposit is chemical rather than mechanical or dynamical.

In describing above the circulation represented by the falling rain-drops, and their subsequent returning ascent in the shape of vapour, it was noticed that this latter movement is traceable to the activities or radiations of the sun. A plate of glass fully exposed to the sun's rays becomes heated in proportion as it is not perfectly transparent; thus shewing, that it is the obstruction only of these rays which occasions the phenomenon of heat. The air over the deep, clear ocean, or high over the earth, or immediately above the large expanse of continuous verdure which forests display, possesses about the same temperature whether it be tested in the day or in the night. There are two causes for this. The air, the leaves of healthy plants, or the clear ocean, offer but a partial obstruction to the sun's rays; while such rays as do meet with obstruction from any of the causes named, impinge upon it, and by so doing, have their vital activities expressed and disseminated, for the moment, as positive heat. But as the surface, whether of clouds, of the sea, or of healthy leaves of plants, presents an immediate supply of moisture in which these dispersed activities may at once involve or quench themselves, the temperature of the contiguous air is not affected. Although, away from our path, and the subject in hand, a few remarks shall be here added, as application of what has been stated, to the subject of how far forests influence the rain-fall. There is moisture in ground in which trees can flourish; and like the primitive rocks which drink the humid elements, such ground is capable, more or less, of retaining moisture by a sort of affinity, or, for the sake of the active element which the particles of moisture enclose. Growing trees wrest much of this moisture from the deep soil and send it up into the atmosphere as vapour; which would not be the case to any extent were the ground bare to the sun's rays. Here a quantity of moisture is in suspension that would not be in that state were the growing trees not existing; where it will fall, is an unsolvable problem. On the other hand, though the temperature over a forest, if the air be still,

scarcely varies by day or night, clear or cloudy; it will be found that over bare land the average of the temperature will be the same as over the forest, thus higher than there by day, and lower by night. Therefore, other things being equal, we may conclude there will more rain fall over the forest by day, and more over the bare land by night. Regarding the rainfall on hills or mountains—an atmosphere fully saturated with humidity may sweep over a level stretch of land without depositing a drop of rain, but the moment that any elevation obstructs the level sweep of the wind, causing it thereby and instead, to shelve up the sides of the declivity carrying the suspended particles of vapour up along with it, they will begin to deposit some of their watery burden. This will continue so long and no longer than where the elevations force the wind to mount higher, in its onward course, in order to overtop the summit. Having accomplished that, there will be no more shelving upward of the wind, and no more deposit. The more rarified state of the higher strata of the atmosphere causes the expansion of the vapory particle, the consequent liberation and dispersion of its active nucleus, and the collapse and fall of its pellicle in the shape of rain..

Now, the action of the chest grasping at the air; that of the living rocks grasping at the particles of vapour; that of the particles of water grasping at the fiery activities which rush forth when the sun's radiance is intercepted, are imitations of that "passive" return movement, that comparatively occult complement of the circuit of life, which we are endeavouring to investigate. It is simply the inbreathing side of nature in contradistinction to the other, or out-breathing side; it is a gasping towards the sun as centre of our physical system; it is the "spontaniety" pertaining to the solar vortex or sphere. When we can take a general view of these spontaneous or passive phenomena, we shall be in a position to apply the principles which they involve to the movements of the venous blood—as being of

that particular circuit of life which is nearest allied to all that is human, and to which, as the most apt exemplification of grand cosmic movements, our attention has been and should be particularly drawn. We ought to be now capable of perceiving that the subtle element which we call, or rather which produces, light, is the embodiment and outgoing vehicle of the power which is to actuate the return movement of passive nature. We may see that, when the solar radiance, or element of light, strikes direct upon passive resistant material, there is a concussion, and the solar activities which the elementary particles enclose are disseminated after the manner occasioned by compression. The outer world lies under the influence of the sun in the firmament; man's interior world lies under the radiant solar influence of the inmost digree of his own cerebellum. Like a magnetic or electric current, this solar radiance is diffused upon the negative side of the organism, acting upon it, as the sun's rays (more evidently) act upon water; vitalizing the particles which obstruct them to a degree of life and buoyancy far beyond that of the air—as the consequent levitation shews. We now arrive at this—that the positive, active, and voluntary side of physical life consists in an energizing by the comparatively exterior activities of the air; and that the negative, passive, and involuntary side is correspondingly affected by the higher and more interior solar activities resident in the ætherial element. Further, that one is a distributive process by which the aerial digree of vitality is disseminated, and ending in the exhaustion, collapse, disintegration, and death from inanity, of the continent form; the other, a state of suscipiency to the solar digree of life, by which the disintegrated particles, as to their purer parts, become gradually ætherialized and raised to a new and higher digree, while their unassimilable exterior parts are separated and cast out. Now, what is life; and what is its circuit in respect of the human form? The universal elements—the air, the æther, and still more subtle elements, are in their digrees, reservoirs of life. What we have called the activities, which

each elemental globule includes, are really the life of that form, or of any other form to which they may, by compression, be transferred. The elements, as to their enclosed actives, are really life—physical life in their physical digrees; spiritual life in their spiritual digrees, and divine life in their inmost divine digrees. All things, the elemental particles themselves not excepted, live by breathing, that is, they open themselves, as we see the lungs and arteries doing, to receive indraughts of the, as we would say, circumambient life-element, and which, having inflowed, is compressed, and more or less of the elemental essential forms are transferred to the globules constituting the life-currents of the form which thus receives and compresses. The rocks, the waters, the plant-world, the animal and physical human worlds, the spiritual or angelic worlds, every form in those worlds, and every constituent monad of their forms, live by this spontaneous gaping, ingulping, and transferrence by expression, of the vitals of one organic form to that of another and inferior one. For a globule is an organism, whether it be an elemental or a sanguinous one; a planetary or a stellar world. This explains the mode in which all things live. Exterior forms die when their nature, in the process of ætherialization, cannot become transformed in the same ratio as the more interior planes which they enclasp, but "fall" off. When we say, "die," it must be understood that the word possesses only a relative meaning; there being no such state as absolute lifelessness.

The circuit of life, in the human or any other form, is rather an infinitude of minor circuits, if the term be appropriate at all—for indeed they can scarcely be called circuits in the sense that such a course ends where it began. When the actives expressed from the air imbibed by the chest have been absorbed by the globules of blood, the first beat or pulsation to which it is subjected extracts a portion of those actives, and so on at each pulsation down the whole length of the arteries, until, in their extremities, nothing but the

collapsed pellicles of a few globules remain The active particles extracted by compression—just as the juicy or aromal essence of food is extracted by compression of the jaws, and absorbed by the gustatory organs—is in like manner absorbed by the minute vessels of the compressing tissues. These expressed or disseminated actives gyrate through their appropriate channels until they find their way into the returning current of the venous blood, which consists in part of the disintegrated pellicles, the decomposed corpuscles, in fact, of the arterial globules. These actives, yet more subtilized, during their passage, by the action of the tunics of minute channels, in the venous system constitute, in combination with the disintegrated pellicles of the exhausted blood-globule, an ætherial or solar element upon which the solar brain acts in the same manner as the sun upon the element of light in the general atmosphere. The arteries compressed the globule for its actives, here the very active particle itself is compressed between the solar-brain action and the passive returning blood-particle and its solar essential actives expressed and absorbed as the new uplifting life of the passive decomposed essential remains of the old globules. The circuit, in respect of the old globules, constitute their descent into the valley of death and resurrection therefrom to a new life.

Shall we term it a vexatious coincidence, or what, that when we come to take a more comprehensive and comparative view of the circuits of the blood, or follow, in its history, a blood-globule, we can only, in explanation, repeat in substance what we have before stated? Vary the subjects how we may, not only will the modes of action be the same, but the very figures in which to present the embodiment of this action will partake in all cases of the common type. In a system which recognizes but two archaic principles, the active and the passive, there must necessarily be a tameness and want of diversity apparent in its definitions if judged from the ordinary superficial stand-point of scientific inves-

tigation. In the globule we may see the man run his course from birth to death, sinning or sowing his living vitals as he goes, in response to the eager demands of the inferior passive planes which surround him, and by their endearing, alluring embracements, drag him down. In the dissolution and succeeding movements of the particles of that globule we may trace the steps by which dissolution is at length crowned with immortality. We are literally bubbles that, in their end, break and vanish from outer existence. Bubbles ! But what mortal pen can describe to a thousandth part, the magnificence,the woundrous grandeur of construction exhibited in one such ? The least form is a universe, depicted in that which our senses can scan. Bubbles as we are, we are yet "fearfully and wonderfully made." This bubble, or blood globule, goes out as a mighty warrior over flowing with vigour or seminal life. Freely it has received, freely it gives. Its surroundings give expression to their affections, which it responds to by sowing a portion of its life to each demand. As it sows or bestows itself, it degenerates, descending with accelerating speed, till, like the spider having spun out its bowels to gain its world, it loses its soul in the process, collapses, and so extinguishes itself in having so lovingly responded to the dear affections of its passive environments. Its life is given as a ransom for them, and its dissolution is the necessary consequence. But there are no lost fragments—its expendings have been so much life distributed to those which were famishing for it. "O God! how wonderful are thy works ; in mercy hast thou made them all." The compression by the passive principle, is cause, of which exhaustion of the positive or male, is the effect. The female seeks the male that she may conceive from his essential life, he responds as gratifying his desire to possess a form of beauty, an outlet for his exuberant life, and a means for ultimately extending that subjugating life to more remote objects. "He shall devide the spoil because he hath poured out his soul unto death." "Thou shall surely clothe thee with them all as with an ornament." But "some

men are eunuchs for the kingdom of heaven's sake;" and others again are circumcised, which spiritually, means the same thing—the abscission and détachment of surrounding, inferior, hungry planes, or compressing tunics, so that the form may "possess its vessel in sanctification and honor." "He that hath forsaken father, or mother, or wife, for my name's sake shall inherit everlasting life." The principle here involved is that which is at the root of the enjoined celibacy of the priesthood; that which leads the devotee to forsake society and betake himself to pilgrimage or "forest" life. It can here be stated with the absolute certainty which perception and sensational experience together afford, that when a plane of interior life has run its positive course of vital or seminal exhaustion—has crumbled and its entities become passive to the crucial, up-lifting, and reconstructive beams of its (divine) solar orb the whole human organism becomes suddenly passive, eunuch-like, and sexually infantile. The whole system sympathizes with the crushed and broken state of the plane thus beginning to ascend with up-turned aspirations for immortality in place of its previous proneness and dispensing liberality. But what object are our thoughts directed upon now—a particle of blood; a human form, or the human Orb? The history of the nationalities, if not rather the crisis of their history, is involved in the statement above made. The exhaustion of any principal Asiatic plane and a consequent reversion as that typically exhibited by the simultaneous deposit of a quarter of a million human forms, by means of the engulphing wave, at the outer edge of the Buddhist or solar-human zone, holds this within its possibilities,—that the positive energy hitherto displayed by the Western nations, and derived from these collapsing zones, might become suddenly exhausted, and that plane—the Turkish—which occupies a relatively solar position towards them, assume, spasmodically or otherwise, positive characteristics. The zone which includes France, Switzerland, Bavaria, Bohemia, and Poland, occupy the same relative position towards the Teutonic sphere as the

Turkish Empire occupies towards the general European sphere. When the temporary energy of the intellectual planes ends, they must collapse and become passive to the solar energies above indicated. " Alas ! who shall live when God doeth this" ; or rather, who shall survive the successions of such astounding changes ? A " war of creeds" is a war of opposing principles–and men or nationalities are but embodiments respectively of the two principles. Through the alternative supremacy of these two, the death and resurrection of the body of humanity is being effected.

Reference is made to the above subjects in order to shew how the changes which must take place, as the New Life establishes itself in successive planes, worn out and passively gasping for their doom, are likely to be developed in outer nature. We note the occurrence of stupendous disasters which befal portions of our race from time to time, and regard them as, in some digree at least, accidental and pitiable ; oftener, hardly decided in our own minds whether to attribute them to an insufficient Providence, a neglectful Providence, a retributive Providence, or a no-Providence. But all such feelings are unworthy of man. All is ordered, foreseen, and arranged, with infinite precision and inevitability. The spontaneous life that actuates an insect, embraces the solar system as an omniscient all-pervasive Mind. There can no accident, in the ordinary sense, occur ; no miscarriage of plans, no deficiency of means to carry them out,—never, never. Natural disaster has always been the outcome of some corresponding change in regions more or less removed inwardly from our observation. But, omitting past events, it must be stated that things are entering upon a more than ordinarily disastrous series of epochs. To use a mythic expression, the very world, outspun with such an expenditure of energy, is to be gradually " coiled back to nothingness"—indrawn Life-wards. Or, to vary the expression, the old natural, degraded, and perverted organization of humanity, in its various zones, is to be

transformed; and it is a question thereon dependant, what proportion of that humanity is capable of enduring the change, and at the same time retaining possession of the corporeal form. When David "numbers" the people of Israel—which term means to arrange a people, in course of transformation, consecutively, according to their vital status in the Grand Organism, he, by so doing, constructs a human lightning-conductor between the Judgment-seat and those who are physically and morally disorganized. The consequence is, that Life travels down, and where its direct conversive action cannotbe sustained, entire dissolution takes place instead. The old developing energies of the Race is about exhausted; as a body, humanity must crumble. The entire process, or rather, series of processes, may require the greater part of a century to be wrought out; but the changes involved are absolutely inevitablo. We are not "prophesying" of the future; even while these words are being penned—and for years past, without an hour's cessation —the Judgment, by the test of a Divine Breath, has been operant upon the higher of the lapsed planes of humanity, and it will never entirely cease until Restoration be permanent and complete. We here give no uncertain sound. "In the Realm of Cause we learn what the effect must be." Wars, pestilences, famines, floods, earthquakes, civil revolutions, must outwardly mark with melancholy regularity the procession of epochs corresponding with the more interior changes which the descending Life must effect.

How then shall we now regard the passive upward-tending side of existence as to the nature of the power exercised in uplifting it? The universe is one organized whole. Its evory particular is radiative and consequently self-regulative, self-graduative, and self-balancing. Like heat, all things tend to an equilibrium; like water, they seek or tend to their own level. Those which are least vitalized, densest in quality, seek so much the more urgently the source of life—gravitate towards it most rapidly. "He filleth the hungry

with good things, the rich He sendeth empty away." Light assimilates things to its own colour by bleaching, and to its own motions by translucency. But if one would and can comprehensively view all particulars as the constituent parts or members of one general, then may be presented to him the wondrous fact, that every motion, voluntary, or involuntary, organic or "inorganic," is a process of assimilation, the result of appetite, of hunger, of love for that which is beneath—of the active assimilating the passive—the eater assimilating the food to be eaten. The jaws champ and craunch the usual food, which, in form, is beneath them—as animal beneath man, vegetable beneath animal, mineral beneath vegetable; but equally, the chest is a pair of jaws for champing and craunching the air; and each waiting particle of blood in the lungs is an organism with a pair of jaws for re-chewing the airy cud and digesting the extracted essence. The heart, the arterial coats, are so many consecutive pairs of jaws with their necessary absorbent vessels for swallowing what the blood-globule has digested and is prepared to void by compression. The particles of venous blood are, as before shewn, the ghosts of that which has before been arterial; just as the ætherial elements they inbreathe and chew are the ghosts of the airy forms originally inbreathed by the chest. We eat what is beneath from voluntary act; we eat what is above from involuntary action. But what is involuntary action to the outer consciousness, is voluntary to that which is interior—to the inner natural man. Therefore, what is an inbreathing of life to the outer man, is the eating of food to the inner; in other words—on the outer material or bodily plane we have solid food, and air as life; to the inner natural or sub-solar planes, there are aromal forms of air as food, and the higher etherial elements as life. And to extend the view still further,—these last, condensed, are as food, and the higher spiritual atmospheres are the life inbreathed by the spiritual man. If this seems difficult to understand, let it be remembered that all the nourishing essences of substantial food, all the delicious

aromal essences of fruits, are derived from the atmospheric elements, and return to them, as into a universal store, again. If nothing can be annihilated, surely, all the essences that ever delighted the palates of the ancestral world must still be in existence somewhere—ready for another circuit of uses. That ought to be now becoming pretty evident to the reader—what might have been told him at the outset—that, respecting their infinitely secret impulsive actuations, "the ways of God are unsearchable, and past finding out." We see and recognize the phenomena of His descending Life in its myriad digrees and manifestations, advancing to eat, to lift, to assimilate, to vitalize, step after step; on the other hand, we see the passive food, by these operations, becoming the body of the positive eater. There is apparent ascent and descent, passivity and possitivity, but they prove but different aspects of the same general fact. There is Life, and there are the recipients of Life; there is interaction between Energy and the forms of Energy traceable, by means of their phenomena, through their vast ramifications, but the great primal How remains inscrutable. Every act, it was before said, is a sowing of seed, and all action is here said to be an eating of food; and thus the seed sown is alternately both food and eater. The child Jesus is now the "bread of life," laid in a manger that the eaters may come and partake of it therefrom—anon, the same child, with a rod of iron, breaks the nations, "licking up all that are round about, as the ox licketh up the grass of the field." The passive globule of the veins snaps at the etherial particle, but interiorly it is a solar dart that will so transfix the eater that the sun may by and bye shine through; that is, this particle hides a fish-hook that will make the hungry preyer a prey, hauling him up to be roasted in the sun's rays as food fit for the gods. To apply these things to the human subject—as the surrounding female form compresses, as a pair of jaws, the male, and thus extracts his seminal essence, this essence eats her, abstracting as a nucleus her nature and thereof forming a body to itself. Man, as is known, sows his seed

upon the woman as a soil, but it is not so well known that, in the same stimulated condition of his system, there are hungry mouths of a certain gland open which seize and compress the pendant but minute ovules secreted from her essential nature, and by which his nature as a soil is, in turn, sown, his seminal womb impregnated; and, as in the case of true counterparts, his interior plane at length accreted as won spoil to a still more interior one of her own.

As stated—every action pertaining to the positive principle throughout all realms of being is resolvable into a dissemination of positive seminal essential form; and every involuntary movement of the passive consists in opening itself to receive, as a mouth, that positive form, and compressing it as a means of extracting its vitals or seminal essence; which involuntary movement, as to first principles, is really the positive and voluntary action of more interior planes, operative upon exterior ones which are in turn reckoned positive in regard to the outmost of all. This being the case, it is easy to see how sexual relations and interactions are typal of relations universally existent, as well as of all action absolutely. If apology be requisite for the frequent allusion made to sexual matters, this explanation, as to the universal predominance of the characteristic principles involved, ought to afford it. Knowledge respecting such matters, like all knowledge, may be turned to good use; but it is liable, more than any other, to be much abused. Were the hearts of men and women in the right place, as we say, this mutual impregnation—an impregnation extending to every molecule in either body—would constitute an interknitting of affections which the subjects of it would contemplate as the acme of all natural loveliness, but which, as things now are, too often leads to intemperate satiation and baleful desires for change.

Into the very secret and original nature of action, force, or effort, we cannot peer. However far we trace it up-

wards, however we may be able to recognize its forms or manifestations in subordinate causes, all aspiring endeavours to apprehend its essential nature soon begin to sink from a consciousness of inability to prosecute the enquiry. This should be clearly understood; the statement is therefore repeated. And, in fact, this whole subject of force, or activity, is of such paramount importance that it may be properly reviewed, for a moment, from the point we have attained to. That the particles of blood gyrate under the compression of the pulse,—in other words, that particles of a fluid gyrate when pressed through an orifice, may be confirmed to any man by observing the spiral motion of his own water on being forcibly passed. The motions of the chest in breathing, performing the functions of a mouth alternately opening to suck in the air and contracting in order to compress or chew it, and all the blood-globules arranged around with their mouths open ready to swallow what is pressed out as juice from inside these globules of air, is a phenomenal subject the picture of which cannot be made too familiar to our thoughts. Wherever positive and negative principles or forces are in play—and that means everywhere—there is this expanding and contracting mouth-like chest, and there too are the little mouthlets waiting their turn to be filled also. It is in this manner that the doctrines of the Macrocosm and Microcosm—of man as the perfect image of all things greater, of all things smaller—is to be applied. If we want to know how water takes in the etherial elements, and so becomes sublimed; how the rocks feed or live, and excrete spring-water; how the venous blood ascends without perceptible pulsations or gyrations; how the iron strains towards the magnet; or how the soul strains upwards involuntarily, while downward voluntarily, we have but to observe how the human breathing organs strain to meet the object of their wants. In the ages past, in times of normal natural life, the absorption of modified divine life might be compared to the evaporation of water on a cool, cloudy day; humanity

has been thus slowly ascending, as to its interiors, in common with other superior things, the heavens included; and so natural man has not, in a proper sense, got nearer to them. But now, the spiritual sun in his coming forth, has dispersed the clouds and his fiery beams now beat upon the upper planes of earth's humanity, as upon the head of Jonah, until it faints and is ready to die under them. The old condition was a state of comparative stagnation; the new redemptive Advent, is that of solar activity. Sunshine, in myth, is likened to affliction, when unrestored man is the object; its cessation, to sun-set—the finishingof the day's work. Here is the utterance of one, after the "labor and heat of the day" has been endured;—

> And the use for which He fits me shall with loving will
> be done,
> Of the selfhood He hath stripped me at the setting of
> the sun.

The Bible holds forth the promise to those who come up out of the "great tribulation" and attain thus to their rest, that the sun shall not alight on them, nor any heat. This sun, beaming upon the unsheltered soul-plane in its ascending progress, after the mode of a passive particle or an insect whirled upon the up-drawing solar wheel, and after that soul has run its outward course, knowing all sin and its consequences, and has crumbled as the inevitable result—this sun will continue to beat upon such crushed soul until it offers no longer any resistance to the beating radiance; that is, until the action of the solar beams shall have *glorified*, *clarified*, or rendered transparent and permeable to light, the object they beat upon. It then becomes in turn a vehicle for the transmission of those beams to lower planes which are yet to be subjected to the same clarifying process. Outward nature is thus a mirror in which to behold spiritual changes—the great spiritual changes to be wrought in man—reflected.

It was before mentioned how that an obstruction to the sun's radiance causes a concussion and dissemination of the vitals of the ætherial particles, just as the firing of a cannon in the immediate neighbourhood of a house causes a concussion, of the air against its walls. This is the solar battering process, above described; and the scattered vital particles are real, substautial particles—contact with which gives the sensation which we term heat. So long as these little particles remain enclosed in their elemental pellicle, their motion is normal and heat is confined; compression causes them to rush forth, and heat is disseminated as the perceptible result. Sensible bodily heat is the immediate result of compression such as is here described, and which is continually going on in every part of a healthy body; for heat is but another name for life, on the ætherial plane of existence. But we must say a few words more on the actuating principle of "passive" existences. As repeatedly shewn, the life or vital germs resident in the positive form depend upon outer negative compression for the immediate cause to extrude or disseminate them; thus proving, that the action of the feminine or passive plane is really prior to and causative of the motions of this, so-called positive and, apparently, in-lying plane. When the mouth takes in food, we rightly apprehend that food is taken up, or adopted, from beneath; but when the mouth or chest takes in breath, there is a drawing down, as it were, of that which is higher in its nature. The first act is voluntary, the other, involuntary—the mouth being superior towards the food, but inferior towards the breath, or air. But the bony apparatus for seizing the food is inferior to it in being denser in substance; and depends for its movements upon a comparatively higher and subtler organism—that of the nerves and muscles. Now, reader, exert the imagination and recognize in the exterior action of the passive chest, of the passive feminine encompassing plane, in the ascending motions of the particles of venous blood, in those of the passive iron towards the magnet, in

those of dense heavy substances gravitating towards the central source of life, in the action of the passive rocks and earths and seas gasping towards the sun, and in the passive soul gasping towards the crucial heavens—recognize in each of these a comparatively gross and exterior mechanism, moved by subtler and secret powers, for seizing and crushing out the essences of elemental forms superior to itself. Therefore, instead of regarding those "passive" forms as gaping upwards, which they really do if we attend only to their exterior developments, we must realize the existence within each of them of an agent necessarily more subtle than that which is seized, higher than the objects seized and taken up, and consequently, one that looks down upon these forms of its food in the same manner as the eater man looks down upon the food to be assumed into his system by eating. Hence, the moving or actuating principles—in the case of the chest, of the arterial pulsations, of the particles of ascending blood, of the feminine form, and so on, are all subtler and therefore superior to the object indrawn or aimed at. Involuntary motion thus owes itself to a principle whose action is directed to an object after the manner of an eater towards the food he is to take up an assimilate to his own substantial condition. The passive and involuntary principle is therefore a form of an inner eater, to which the apparently active outer principle is food. These apparently so complicated results all spring from the alternate disposition of male and female principles, the female form constituting a body, actuated, not alone by the indwelling male principle, but also by a female principle, or sakti, yet more interior still. And thus, all things work; each principle assimilating the other alternately. From these enquiries we are led on to perceive—applying what has been stated,—that the passive rock is an apparatus for feeding earth's fervid heart with the solar elements; that the seas perform the same functions, eating their way towards the sun by absorbing his dispersed activities, or else, electrifying their

depths from the solar radiance; earth's iron bowels do the same for indrawing and absorbing her cold boreal magnetic focus; the female compressive form do the same for sublimating man's seminal life; and in the "dust" of the crumbled globule we may see the sublime psychic-human agency which is to elevate,spiritualize and assimilate all solar substance to itself. If God be the All, and the All, aggregatively, be God, we can secure no better stand whence to behold and realize it than the point we have now, through so much devious zigzagging and toil, attained to.

It was proposed to trace the circuit of life, as manifested in the human frame,but we have not succeeded in doing so in the sense in which we usually understand a thing as journeying in a circuit. The earth does not journey in such a circuit—the exact path in Space it has once pursued it will pursue no more. The debris of the arterial blood, may be said in some sort, to find its way back to the point whence the blood started; but this debris is an essence rather than worn-out forms requiring re-invigoration, and which will in course ascend to still higher spheres leaving both artery and vein behind. The vapours raised into the atmosphere do not perform a regular alternate ascension and descent. What was stated before in respect of spiritual stability and lapse applies also to suspended moisture. It is taken up, but the direct return to earth of any considerable portion of it depends upon the vaporous planes above being withdrawn, sublimated by the solar action, and so abstracting the sustaining power, or heat, of those beneath. Here we see but a partial circuit, and even that, conditional upon other movements which are absolute departures from the circuit altogether. Excelsior! is the tendency of all things, and not to the circuit of the mill-horse. The ordinary reader may not take much interest in animal physiology or natural physics, but few are so thoughtless as not to interest themselves in the kind of journey which lies before them, and leading to the great Unknown-land. Within each one of

us lies that land; and we have only to note the changes which a globule of blood successively under go es to have before our minds a facsimile of what we are in correlation to all that we are yet to be. All positive action is a coming forth of life as from the head or heart to the extremities; and there, if it reaches so far, it finally expires. Its whole positive course is a gradual expiration, a gradual approach to entire dissipation and dissolution of frame, a gradual change towards those comparatively occult and higher conditions which we term negative. Man himself being but a globule, a cell, a bubble—though wondrous indeed—it is plain that all action is but a form or mode of change; positive action tending to inevitable dissolution of the surface-organism; and negative action, so called, tending to consolidation in the deeper interiors. Regarding the circulations, we may sum up and recognize it to be the same whether we say,—the arterial life flows out from the heart to the extremities and then back, tending always to mount to the nervous system, or, that having attained maturity outwards it seeks return or retreat in the interiors of its own molecular forms.

The control which the passive outer compressing form of a composite organism is able to exercise over such essential energy as is resident within, presents to us the constitution of things in a remarkable light. It is as though to every member of an organism, the higher and positive said to the lower "come and draw the full measure and quality of the life you need".We have prosecuted our enquiries into this subject in connection with the vortical and circuitous revolutions of natural bodies, and it would seem as though our doing so has led us, unexpectedly, right up against the subject of "table turning" and other such like manifestations of occult power. Our remarks regarding them shall be brief; not that, what engages the attention and faith of millions can be of minor importance to us, but necessarily brief because our thoughts have not hitherto been directed to this branch of psychic science in such a way as to secure

a position competent to critically investigate its phenomena. Until we began to write the present paragraph,there was no intention of taking up spiritualistic matters at all. By reference to Table II, and by remembering what has been so often said as to the embodied inclinations, or affections, whenever there is a breaking up of old states, tending towards the spheres where they can associate in some digree with their like, it will be evident that under certain circumstances, there will be such disjointed planes, or imperfect forms of life, which being unfit to be joinedto the consolidated planes which have indrawn themselves fall off as exuviæ towards the grosser planes which lie below. In the dissevering of sphere from sphere, consequent upon the gradual advance of the regenerating and uplifting New Life, there must necessarily occur frequent instances of this falling of.; and in the breaking up of the old organism at physical death is presented an exact reflection of the higher process alluded to. Natural minds which throughout corporeal life have given their best affections to outer things and comparatively nothing to those which are above, cannot, as is to be expected, be entirely disconnected from the natural world at the death of the body; they cannot ascend with the spirit-proper, but occupy a sort of ghost-realm between the natural and spirit-worlds. These shade-like entities can associate and be in vital rapport with their like, as well as with corresponding forms which are yet involved in the organisms of men yet in the flesh ; and their inclinations, as before explained, lead them to do so. This is tho "spirit" which generally communicates through the "mediums." It must be understood that these phantoms—as well as every departed spirit—retain their connection with outer nature by means of the quiescent or semi-defunct body-primates which lie in the tomb awaiting final resurrection ; and that this strong attachment to outward sensual life may be said to be inseparable from a full development of this particular phantom-like and intermediate plane. That all departed spirits are not so linked to earth may, if we substi-

tute effects for causes be attributed to their higher aspirations while living in the body;but that there had,or had not, been such aspirations were results entirely dependant upon psychic-spheral organization or development. These phantom forms all live, or sustain an existence, in a condition of modified dependent rapport with their true spirit-natures which have ascended in the psychic-vital scale. As no two men are constituted the same, so, no two of these wandering entities thus partially adrift from both spirit and body, would be exactly the same; some would be comparatively spiritual, some corporeal and fatuous; all varied. Hence the "communications" from them would be equally varied; va ried by reason of the circumstances of each ghost's spirit; varied by reason of the peculiar condition of each ghost; and further, varied in their transmission by reason of the idiosyncracies of different mediums. The statement may be hazarded, that there are far greater numbers of these flitting ghosts than of present inhabitants upon the earth's surface. Thus, we see there can be no rule laid down as to the quality of the communications or results which we may expect to emanate from these so-called spirits. Some may be, as verbal utterances, truly mythic, some others inane, or at best, a sort of reproduction of the mediums' own thoughts. Or, instead of assuming the form of verbal utterance, whether by vocal organs or pen, the resuls may be a manipulated effect, artistic or otherwise. But we say, our acquaintance with the subject phenomenally, is slight. The prevalence of these "manifestations" at present, is owing, undoubtedly, to the approaching advent of the new restitutive digree of descending Life whereby the corporeal organism is becoming imperceptibly subtilized and more sensitive to psychic impressions.

When describing the nature of vortical motions and force, exemplifying it by reference to a whirlwind which springs suddenly into existence on a hot, dusty plain, it was shewn that whatever the aggregate force of such revolv-

ing motion of the air, there is really no new force imported from without or developed in any manner which did not previouly, though occultly, exist. The force manifested in the rotating dusty whirlwind, as well as in the wide-sweeping terrific cyclone, is but a different manifestation of the one inherent force, existing as really when even not a breath of air is stirring. In this case, the force or motion is confined within the air-globule, and limited to its axial rotation; but it is the very same motive force, though in another form, which urges the globule into the vortical movement in common with the surrounding body of air. There are auras or subtle elements circulating through and pervading all known substances, and such elements are all subject to laws corresponding to those now indicated which regulate the movements of the air. We see that the ætherial element pervades substances which are transparent; that the magnetic element pervades those which are permeable to electricity; and that the active solar element pervades substances permeable to heat; consequently, we may well suppose that such a porous substance as the wood of a table must be pervaded by these same elements. Animal heat consists in the vortical motions of the solar element, and we know that contact with any substance is sufficient to communicate those motions to like elementary particles resident therein. Now, considering what latent motive forces of this sort must be resident elementally within the porous substance of a wooden table, we can easily imagine what an amount of force might be developed throughout its substance if the axial motions were to become transformed into a general vortical sweep, corresponding to the transformation of the impalpable axial motion in the still atmosphere into the sweeping violence of the cyclonic vortex. The human "circle" formed around any article—a table for instance—would tend to transform the latent activities into a general sweep of the element, as above explained. As with the air, so with all these subtler elements; they readily fall into the vortical motion, provid-

ed that there be the usual stimulation and nucleal initiation of such a motion. The united "will" of the circle furnishes the necessary stimulation to start the vortex within the substance to which both the mental attention and conductive hands are directed. With the subtle elements about a circle of people also thus by communication excited into vortical and abnormal motions, and rapport with the world of aeriform ghosts through mediumistic organisms established, there is nothing, we may reasonably conclude, occurs at the seances in the way of true "spiritualistic' manifestations which may not, in the manner indicated, be explained by laws, occult it may be to the ordinary role of science, but which are still strictly natural. Even the power of levitation, as sometimes developed so mysteriously, would present nothing very extraordinary if the fact could be recognized that the muscular energy which can produce that power at will is resolvable into that dissemination of impalpable seminal forms which results from compression of elementary forces. The will to act is tantamount, in its digree, to that mechanical exercise of compression by which the necessary seminal forms of power are drawn forth.

It was before explained, that all forms, organic and inorganic, as we term them, are constructed, that is, are outbuilt, upon one and the same architypal pattern; that consequently; vast possibilities of development indwell in every form, molecular, and aggregatively molecular, as quiescent rudiments; and that the evolution of these rudimentary germs into active faculties and efficient members depends upon relative position in some more general aggregation of life-forms—upon the vital requirements, not only of their own particular form, but of other forms also, exterior to, and dependent upon it. This is as much as saying, that every interior organ is just what its exterior dependent fellow-organs require it to be in order to supply their wants. Thus, the higher are constituted to minister to, or serve, the lower. "The elder shall serve the younger."

"I am among you as one that serves." Keeping these facts in mind, we can deductively enlarge upon them and see how forms actuated by animal life may develope, in respect of limb-like extensions, as well as of delicacy or perfection of action, by the stimulated use which external want, and its consequent efforts toward gratification, calls forth. The voluntary movement of any muscle is, consequently, the concatenated extension of the principle or movement of compression noticeable in the pulse which indicates, by its rapidity, the exact measure of the demand for, or exaction of, vital force. The action of light upon vegetation causes an excitation corresponding to that attending muscular action, and a consequent compressive drawing forth of vital energy towards the parts more directly affected—that is to say, the development of the life of the vegetable is necessarily towards the stimulative light. Thought is action resembling that which is muscular, and by which the brain draws forth or extracts from its deep sources the germinal forms or ideal images which is at once both its motive force and the nuclei of the realized forms it is in search of. The direction of the mind towards sexual gratification, whereby the organs are roused to activity, is also a mode of compressive action drawing forth in this particular direction supplies of vital vigour. All external effort is power directed, essentially, to the assumptional subjugation of its object. Muscular effort is really the gathering and framing around the actor a sphere of material good or wealth; his life, or expended substance, being the outlay or seed, and the wealth, that which such seminations have accreted. Mental effort is an exploration or sowing of mental, and therefore essential, visual tear-seed upon the phases and forms of surrounding Nature admitted into the chambers of the eye, and which will accrete and return home laden with abstracted images of those phenomenal aspects, constructed from the cerebral substance of elemental light. It is by the transference of this figure, though the action is the same in kind, that a man is said to know a woman when he has disseminated his

positive germ-forms upon her. These germ-forms are represented in the Bible as spies sent forth to "know" or search out the feminine land. Joshua is Jesus, and the spies which Rahab the harlot receives in faith are seminations of that divine Life by which the Captain of Salvation will win his triumphs over refractory Humanity. That excessive, stimulated action in any one direction of the three mentioned—muscular, mental, and sexual—deflects vitality or vigour from the other two, is proof that the one life-fount supplies the three. If muscular exertion constantly absorbs the far greater part of the available vitality, as in the case of uneducated or unintellectual labourers, the brain must necessarily suffer a sort of asphyxia; and, on the other side, undue mental exercise can be carried on for any length of time only to the proportionate loss of the sensational, reproductive, and muscular faculties. Our apprehensions regarding the working of organic Nature must remain defective until we can recognize, that muscular exertion, mental exertion, and sexual seminations, are but so many varied forms, in their digrees, of distributing outwardly, as excreted germ-life or offspring, the one subtle *breath* (=*beared, bairn*)-essence; or substantive corporeal force. But that working of Nature will still appear to be a riddle if we should consider the outer passive and compressive forms of things as acting from any sort of independent impulse. They are actuated by the "involuntary" principle, a real, sentient, perceptive *will*, whose deep springs constitute planes which lie far above the corporeal life-forms that by compression are projected outwards. Hence, the motive force, or formative power, which is the immediate instrument of particular organic developments, is really but the means subordinate to the inmost emotional faculties—the Primum Mobile of the body, the cause and common primal will of all corporeal action whatever.

This subject of development—which consists in an indirect calling into play, by what may be termed, the external

will, of high interior powers,a will greatly under the controlling influence though of external circumstances—should be of intense interest from every possible point of view; but it is with reference rather to modes of thought and feeling, or sentiment, that it is here brought forward. Men have strained their wits in conjecturing what language a human being reared in a state of isolation would speak; but they might perhaps more profitably have speculated as to what branch of religious sectarianism a sane cultivated mind would conform to, if isolated from the atmosphere of creeds, and so left entirely to the teaching of his Bible; or rather say, if left to the ideal forms which the Bible furnishes. Because the operations of the mind are subtle, and therefore 'above the cognizance of the senses, we are apt to conclude that the cause, means, and results of those operations are unsubstantial, fugitive—mere moon-shine. But to think so is a great mistake. Exuberant energy must go forth as substantial operative entities, in one direction or another—either to accrete to the body as muscular form, and really form the instrumental extension towards obtaining more exterior or remote material wealth; or, to accrete feminine substance in the shape of offspring, palpable to sense, or otherwise, as the case may be; or to accrete fatty animal substance from overcharges of food in the stomach; or lastly, to accrete *kn*-owledge, *kin*-der, *ken* or *kone*, the passive and outer intellectual-feminine principle of the frontal brain. For the same word, *ken* or *kone*, *queen*, woman, serves to denote the sexual-mental action in the dual brain itself; or, the action of the male organism upon the female. The eye is the organ of this sub-digree of the intellect and the field in which images or mementos of the outer world are formed in the substances of the "understanding," something after the apparent manner that the elemental substance of light conforms itself, in its minute particles, to represent surrounding objects, or to leave their impress, in the photograph. Remembrance, or memory, is the result of the action of the interior visual faculties of the mental eye-plane in their aptitude to take up and model

in their own substance the exterior forms of nature, either directly from sight, or indirectly through pre-existing mementos coupled with verbal representations. All objects that light may cast reflection of upon the eye are of course not taken up; just as the essences of masticated food would not be taken up by the palate in the absence of desire and its consequent salivary excretory seminations. There must be desire for knowledge, the desire of seeing or realizing, to meet some real or imaginary want; and then, when the object of desire is before the eye, the positive principle of the mind goes forth as seminations to become involved in bodily conformations of substance drawn or condensed from the element of light. The result of this process is learning, a stored memory,and under certain conditions, a fertile imagination; all which resolve themselves into a possession of the phenomenal forms of things, with more or less ability to classifyor generalize them under distinctive qualitative heads. This storing of the memory with mental form—forms of material objects; forms of motion or action; and forms of abstractions, as embodied in, or realized by means of those received from sensible objects and their associated contingencies—constitute the highest mental exercises that the greater part of the human race is capable of.

We may call this, thought—this storing of the outer mind with fact-forms or phenomena, which term means, the appearances of things—but it is thought of a very superficial kind. Every act of thought, superficial or deep, as we usually understand the word, implies a comparison or judgment; a comparison of the ideal forms which are already possessed with those which are presented to the senses for acceptance. Every form thus presented is measured by a recognized standard of utility or adaptation to meet current wants. It is these felt wants which constitute the inferior emotional or actuating principle of all thought. Where absolute satisfaction or content exists there can be no thought. In such a state there may be

perceptions of beauty, that is, of the perfect subservience of subordinates to superiors, and of the fitness of each object or circumstance in its relation to every other, but not thought or comparisons respecting the best mode of overcoming difficulties, that is, of obtaining a desirable but distant end. God does not think ; He wills, and the act is accomplished. The formative principles in Nature are His natural hands, which Omniscience and Omnipotence put forth and control. So with those who are God-like ; for they are as organs through which the divine attributes exercise themselves. What has been explained of the nature of thought is tantamount to saying that its object is to win something—a labouring, a sowing of seed, in order that harvest may follow. Thought is commensurate with energy of character, and this energy is a subjugative, an administrative disposition. The earth-loving mind is energetic, positive, thoughtful; the aspiring godly mind on the other hand, is comparatively quiescent, subjective, and contemplative. Thought and ambition are synonymous. The more thoughtfulness the greater the remove from the heavenly state and its rest; because, as a phase of positive life, this thoughtfulness is a condition in which the psychic personality is most active in rooting itself more and more in, and identifying itself with material outer nature. To say that a man thinks is to say that he takes an interest in something, and in his present condition, that interest necessarily partakes more or less—we are afraid to say how very much—of self-aggrandizement, of care for "number one". Hence, intellectuality is thoughtfulness or circumspection, which is a form of selfishness; and this, when actuated, leads to weighting the psychic nature with all that is degrading, as well as to a consequent forsaking of all that is elevating and ennobling. On the other hand, fraternal feelings, kindness, liberality of spirit, and content, tend to flourish in subjective, reposeful, unthinking natures. There is a real basis in human nature for the genuine self-abnegative monastic life which the hard Teuton of the present can

neither sympathize with or appreciate. Quietude, or retirement from the bustling world; abstinence from sexual commerce, or rather, an indrawing of all the positive and fecundating faculties; and the bringing the animal nature into subjection to the spirit, are all in strict keeping with man's aspirations when, ethnically or individually, he has run his hurly-burly course and become exhausted with the effort. To exemplify :—Where, successively, has the old positivity, the colonizing, commercial and literary spirit departed to, of Persia, Phœnicia, Greece, Venice, Spain, Holland? The wave of empire rolled on; Britain succeeded them. Is the æonic end at length reached?

Thought, therefore, pertaining as it does to the prone intellect too, is radically opposed to the religious feelings, as dogmatic opinion is opposed to earnest piety, and a stickling for orthodoxy, to charitable regard. In the exercise of the mere natural intellect, the desires which stimulate this exercise are in this way seeking gratification—seeking something which they desire as gain; and as it is not the province of the mind to appropriate the very material things themselves, it operates consistently when it appropriates their forms. These it values and treasures, just as the other organs of sense have each their peculiar mode of appropriating objects of desire. The organ of the inferior intellect, as before explained, is the eye, through the action of which, the ætherial element, as forms of substantive light, is taken up into chambers where the desire which procured its admittance sheds its little vorticles of germs which serve as nuclei to the elemental forms or images which the mind seeks. The mental-visual organs have prehensile manipulating members, arms and hands of their kind, as well as the body. As the bodily hands manipulate substance of a tangible digree to them, so with the prehensile and formative organs of the brain. The minutest insect's eye is as perfect in its action and organism for grasping material and moulding forms of its objects of desire as that of the

elephant. Popular science lags and fails at the limit of the realm of sense, because it has grasped no archaic standard of organization or creative action whereby insensible and infinitessimal conformations and motions may be clearly apprehended through such as are evident and palpable. The eye, in its subtler mental digrees, builds a loved home for itself, an infinitessimal world in fact, just as the sexual faculties outbuild their human-structured house, or, as the hands gather a store of material wealth to form the cozy, embayed retreat which animal nature delights in. Lesser things are governed by the same laws as larger; and when this is actually perceived to be so, and the nature of these laws clearly apprehended, we need no microscopic investigation to be able to realize the *modus operandi* of even the minutest invisible organisms provided we know their correspondential use or relations in the general economy.

If the natural mind appropriates only natural image-forms. and of those, just which it desires and no more, it is easily perceived that the imagined forms or mental realizations of those unseen things which are supposedly drawn from Sacred Writ are really naturally acquired and familiar images transferred and made to do duty in what is altogether a strange and foreign sphere to them. There is no perversion of uses here, for all is legitimate so far as adopting outward images for the purpose of mentally embodying and realizing immaterial ideas, even those of supposedly spiritual or divine circumstances; but it is in the gratification of the desires as to what ideas shall, and what shall not be furnished with a concrete image-form in the substance of the intellect that the wrong to Scripture is done. "He that runs, may read" the Unseen in that which is evident; but the Wish is father of what is produced; and this at length becomes as substantialized in the body of the intellect—a petrified or ossified image-world, in the end—as the bones in the corporeal organism. In this self-made, interior, image-world the person lives; the more

thoughtful live most in it; the unthoughtful, less, and more on the sensual surface. But all of us in our digreo, are alike liable, as surely as that we possess a natural active intellect. This forming of a delusive world in the miud, and then living in the structure as though it were a reality, is, what the Bible characterizes as being given over to delusion "to believe a lie." There is a something awful in the thought how effectually the mind, under the control of the carnal selfish will, can gradually obscure itself as with an Egyptian darkness. The madnesses evidenced in cases of extreme avarice, ambition, and sensualities, which can be seen growing and strengthening with the years of votaries, are to be attributed to the mental creative processes described. But it is still more awful and dreadful to trace the effects of these processes in direct connection with the religious life and interests of man. Here it is possible for such an institutiou as the terrible Inquisition of the Middle Ages to become in the eyes of its chief instigators a seat of righteous judgment whose decrees, pleasing to God, they would feel in duty bound to sustain. Here men can encase themselves in their own concrete imaginings until their honest estimation of God is that "He is altogether such a one as themselves." Here, too, under the effects described, the electionist may come to verily believe that himself has been particularly chosen to elevation, and that vast millions of other men, women, and infant children, have been hopelessly doomed to unending torments. It is also from this selfish cherishing of choice, exclusive ideas, that the mental vision of the sectary in all ecclesiastical establishments, East and West, becomes so narrowed as to lead him to complacently congratulate himself that he is "not as other men are." Fathers build np this fantastic mental world of conceits in their own individual organisms, and then as surely transmit the conformations in their excreted progeny. Thus races and nations come to mentally see through a common medium—inherit into characteristic qualities that are self-propagative. The

more intellectual, so much the more thoughtful, the more mentally creative, and the more self-delusive respecting Eternal Verities and Nature's relations towards them. Let God be witness of the truth of the picture here presented—not excluding ourselves from among the ostracized—to the effect that, while the religious or penitential feeling of all peoples are alike of the one and true type, their creed-opinions transgress from the Reality in proportion as intellectuality preponderates in the national or individual genius. For instance, the Latin races being more instinctive and less thoughtful than others we shall mention, are consequently, less imaginatively creative, have less individuality and selfish ambition, more sociability and gregariousness, and thence find the realization of their scanty ideals in the amenities or superficialities of social life. And so on, in the ascending scale, towards the races in whom the virtuous impulses are paramount, and sharp scheming greed has not yet taken root. But the intellectual Briton, for instance, is necessarily the reverse of this. He has a world of his own—a fantastic one, indeed, but not therefore the less real to himself—into which he retires, alone, for solace. This enables him to be secretive above all other races. When he comes abroad into the common every-day world from his ideal one, he steps forth into a comparatively strange cold reality. There is quite enough in this to make one of his temperament sombre and morose. When we look below the surface we perceive that his vaunted homeliness and seclusiveness spring, indeed, from his strong individuality and self-dependence, but they are not the less forms of his narrowed sympathies and sociality, which tend thus to illiberal isolation. Thus we see,—the races which are less intellectual, less dogmatically opinionated, are the more kindly and social, the easier weaned from earthly things, the easier satisfied with their earthly lot, more cordially devoted to religious duty, and hence, of more joyous disposition ; while the thoughtful, whatever they may be in the secret recesses of their consciousness, are necessarily dissatisfied with their outer cir-

cumstances because they so ill accord with their ideal imaginings and expectations. The intellectual man is born to be the greater man, but before he can really attain to that condition, a terrible penalty has to be exacted from him as the price of it. The above will serve as a sketch of "mental and moral science" contemplated from a mythic point of view.

We may now see, from the above, why the intellectual scientist and the intellectual religionist are alike narrow and illiberal towards doctrines, convictions, or opinions which are apparently opposed or discordant to their own; that is, because their private, concreted, solidified thoughts constitute the medium-elect through which new propositions can alone be viewed. We call this attachment to old trains of ideas, prejudice, but really, those whose minds are inmeshed in such bonds are helpless as to the power to free themselves of them. If a new age with its light should break in upon the world at large, it necessarily results, that the very outcast "publicans and harlots" are found more receptive to its beams than those whose thoughts have been long accustomed to run in the constituted and orthodox dogmatic grooves. To propose counter opinions to such, is to attempt to violate the sanctities of their existence. The condition is, to say the least, pitiable, in that the most able, according to the usual, and we may say, true estimation, are the most incompetent to reconcile themselves to any mentally new order of things. We are infected with the plague, in some one or other of its forms, exactly in proportion to our claims to be considered thoughtful intelligent men—old style. The pitiableness of the case consists in this—that the natural intellect, above all things, with the fruit of its painful labours, must die and be, as to identity, as though it had never been. For this transmitted organic mental conformation is a system of hereditary Sin; this is Pharisaic conservatism; not some abstract doctrine, misty, which a rising sun may at once dissipate, but solid outbuilt human substance that will

offer desperate resistance, and consequently, that must inevitably be shattered and "laid low, even to the dust." What is here said, is in many respects applicable to some of the more intellectual races of India. They ethnically constitute the intellectual branch, of which the Bouddhist zone to the eastward contitutes the subjective emotional. To apply the term *Aryan* to any natural division of the human race, is equivalent to calling the Jewish nation " the holy people": for, *Aryâvartta* is synonymous with *Punyabhûmi*, meaning, the righteous or sanctified state (or region). Closely connected with this subject of mental fabrications is that of personal indentity; that is to say, the means which the spiritual nature of man possesses, or will retain, of identifying itself hereafter with former earthly experiences; but we must omit the examination of it at present. A few words are perhaps here due to the modern movement of Ritualism. Where it is the result of honest convictions it should be respected. It is, in such cases, not necessarily associated with the Romish Church farther than that both are expressions of religious feelings rather than of dogmatic opinions. It is true that, in the eyes of dry practical Britons, these expressions often assume grotesque forms; but let the objector explain what forms shall better represent such feelings than those which the Jewish Ritualism of the Bible, or Christian Archæology, furnishes. The standard of religious propriety which the acute critical man recognizes is utterly inapplicable to the case of the sincere Ritualist, and it is narrow and ungenerous to propose such a test. The one worshiper, in his sphere, is equally deserving of our respect with the other, though, of one, that sphere happens to coincide more with that of the "sunny south," and of the other, with that of Britain.

The nature of emotional instinct has been described, as also that of naturally developed intellectuality. We have taken the higher and more pronounced phases of each of these mental conditions as best adapted to exemplify

such types of human character. The vast masses of huma nity are certainly not intellectually developed, neither do they manifest anything like decided impressibility to high emotional or mythic impulse. While the very few,even among the higher or intellectual races, can claim to be either thinkers or true idealistic visionaries, the very many throughont the world are distinguishable as being, indeed, above the sagacious animal in the mental scale, but that is the most that can be said of them. Now the questions force themselves upon us—Is what we see around us the normal status of man as to his aggregate mentality ? Has he to win and appropriate wisdom or intelligence by his own toilful struggles, as he wins bread from the stubborn soil, before he can be wise or intelligent ? Or, is he, merely for the present, in an immature state, waiting for the evolution of some expected change which shall let in light and activity upon his dormant faculties hitherto so benighted and benumbed, and which shall enable him to rise from what proves a temporarily abnormal and degraded state ? If this last—then are the mental faculties so constituted that, under the change alluded to, they can fulfil their highest use without such laborious training as is now supposed necessary to that end ? "The light of the body is the eye, therefore, if the eye be darkened, how great is that darkness !" Here we have in a sentence a perfect explication of the cause of man's mental inaptitude and perverted tendencies. The heat or sun of the body is the inmost emotional brain, as often stated ; and the light or sky of the body, that highest plane which could possibly become perverted from its use and darkened, is the inmost intellectual brain, called in myth, the eye, that is, the eye-plane of the bodily organization. With the sky of the natural mind thus darkened, and growing darker and darker, more and more impervious to the light of the firmament as the ages have rolled on, it is useless, even under present ameliorations, to speak of any, the smallest section of humanity, as being enlightened in the true mythic-solar sense Religion, as explained, has hitherto been impulse ; the blinder and more

benighted that impulse, the more deep and genuine the inspiration. On the other hand, dogmatism has been Pharisaism, against which, as being the essence of worldliness, Scripture has especially directed its denunciations. For what is the "hypocrite" of the Bible? The Greek word is *upo krites*=*upu-critic*,=*upa-keireus*, a gatherer of wool, a shearer. There is nothing here of the vulgar idea attached to the word. The mythic sense is that of bringing higher things down to our own self-creations as to a test. Real judgment, as we have seen, is the bringing lower things to a superior test, but this is the reverse—bringing things of purity and light down for trial to the creations of the darkened intellect. The Pharisees judge the Redeemer by a standard which their own degraded mind sets up. In as much as any man has been a thinker, to that extent he has been a "hypocrite," in the mythic sense. Scripture does not concentrate its threats upon the small section of a mere tribe; it views humanity, and then adjudges its vast aggregated masses. Woe to the intellectual, mentally-creative man! *Create*=*cheirao*, means to gather materials and so conform them to the *hand*, as to a mucleal, positive, constructive, yet extended or ultimated power. In this sense, the intellect with the eye constitute a positive constructive power. *Keiro*, to sheer—a very common figure of speech in the Bible, means to appropriate or seduce and morally draw down the outmost planes of the organic series which are above. When the "precious things," the "first fruits" are gathered up, they are as spiritual lambs to which the wool, or outer nature, can hardly yet be assimilated or made to retain its ordinary adhesion; it is consequently permitted to fall or be shorn off; and it is this which the lower planes eagerly seize, subjugate, "proselytize," and for a time appropriate as a means of heart-warmth, till it proves a Nessus-robe to them. All natural thought is ever aiming and striving to bring down superior things to its own moral level—to its own self-constituted bar. This tendency will be powerfully developed and practically applied with vast results in

the moral oscillations which spheral life will necessarily evolve during the revolutionary life-or-death stuggles between superior and inferior natures in the Renaissance. Did our prescribed limits allow it, we might here proceed to describe fully how the "cows" recovered by Indra correspond to the cow Surabhi which rises at the churning of the ocean; how the developed seducing power alluded to is that of the Daitya Hiranyakasipu, and the holy seed held in bonds is Pralâda, of Puranic story; how this subjugative power of intellectual evil is that otherwise represented under the figure of submergence by the Ocean; how this lifting up of the proud greedy waves against "high places" is the same as that "compression" which draws down the Deluge of deathful Life; how this outburst of destructive overwhelming Life constitutes the divine armies which go forth from heaven to pursue the marauders and recover their basely appropriated spoils; and how that spoil is the living human BOOK sealed, bound, or held down in pos session, by seven seals or vital attachments between it self and its captors; but those limits forbid our doing so now. *Book* is *back, beach, base, bough,* the outer or most extended part of the trunk, a roll, volume, or encompassing zone; that which first succumbs to adverse influences. The man Moses was given to see the back-parts of Jehovah, that is, the legible "Word made flesh" and revealed on inferior planes. We have to some extent explained this subject when treating of the Devadasis. When we read about the "Book" to be recovered, and the severing of the seals or bonds by which it is held down—does it occur, that this seven-sealed Book, this submerged Veda, is a man's feminine soul which is to be "this night required" of him? There is nothing to wonder at in Pharoah's being loath to "let Israel go"; for Israel is that part of the organism of the pivotal man, that part of the organism of the orb's humanity, which, in the Great Restitution, will have become responsive to the divine appeal. Israel, as to its outer life, is Pharaoh's soul,—and what will a man not give in exchange to be allowed to re-

tain possession of his soul? As Satan says, "skin upon skin," plane linked to plane, all that a man hath will be give for his *psychi*. We have brought forward the Gr. word *keiro*, to shear, as allied to *cheirao*, to manipulate or *create*. When the sun's ardour becomes oppressive in the desert state, the human sheep will cast its fleece—the "carcase which falls in the wilderness"—and which thus by falling off, "in their hearts turn back again into Egypt," and be-become one again with its people. Egypt is here the shearer; and yet, in reality, it is the new descending spring-time vitality from within which causes the (to be) despoiled form to cast, serpent-like, the outer shell—the healthy spirit to cast off, as before described, either humours, or the diseased body itself. How will the reader apprehend all the involved meanings of myth—those particularly explained, and those left to be inferred by him from the bare principles stated? The steadfast Israel of the spirit, are the sheep shorn; the back-sliding planes, are the fleece. Now, in the succession of concentric or spirally arranged planes, the fleece of the sheep-planes constitute the soul of the Egypt-planes; for *soul* means a two-fold form, consisting of S, the sown seed from above, and L, the accreted plane from below, assumed but not permanently assimilated to S. The final L in *Israel* indicates the same as the L in *soul, shell, chil-d, seal, shoal*: the plane that vacillates and "in the time of temptation", on the influx of higher vitality, falls away. We explained before how even the plane that falls away, carries, like rain, the electric germs of high vitality in its womb to be a "woe" or preserved link of communication between the ascended, and quickened "first fruits" and the comparatively inert planes below yet to be raised in their several orders. Here, is myth for our assertion,—"Gently, gently, thunder showers, Do not hurt the little flowers: I know that ye bring health to many, But why should ye bring death to any? Must God's judgments come just so, As a sweeping overthrow"? This falling off of the serpent-skin, is "Satan, as lightning falling from heaven". This plane (or planes) thus fallen

off embodies shed seed, and thus carries death to the planes yet farther below; for, possessing a positive digree of life in respect to them it subjects and so conforms or *creates* them as embodiments to that shed plane. The spoiler becomes at length the spoil of the shed plane, of the fleece, the Nessus-robe. This fleecing of the sheep is but another figure for the drawing forth of Life upon lower planes by compression; and its thence becoming the cause of overwhelming judgments. The labour or disseminations of life which Egypt exacts from Israel is the secret sowing of seed which eventually germinate and ripen as the "plagues". The bricks which the people of Israel work upon are the human substance of Egypt concreted as habitations around the "holy seed" sown in the human Nile-mud.

Whether these subjects and the style of treating them will interest many or few readers, just yet, we have no means of judging; we undertook to expound and exemplify the principles upon which all scriptural or mythic language and literature are constructed; and having, as we believe, so far done it as circumstances permit, we leave the result to the changeful future. We set out, and "went to press", with the design of issuing a small cheap pamphlet, chiefly for native readers; but the work has grown and altered so, meanwhile, that now, more than three-quarters of it will have been written while being printed; and the subject-matter have become, as we fear, a "hard nut" for the best trained intellect. Before its commencement, we made more than one attempt to plan a work which should in some systematic order embrace most of the subjects we have written upon, but those attempts failed. At last, we determined to strike out without any pre-arranged course, just as one might make a plunging dive with his eyes shut—dealing with our ideas as they might tumble forth. We have become, during our labours, deeper and deeper enamoured of, or captivated by, the grandeur of those ideas; but, than the results of our endeavours to worthily, clearly, and simply

exhibit them, few things are so mortifying to our feelings. Job's wish, that his enemy had written a book, trite as it is, we fear is not half apprehended, at least, by those who have never put their hand to perform the like. *Book*, means *back*, or that which is exposed—the "bone of contention," as we have explained. "I gave my *back* to the smiters."—Hence, to write a book, the book of one's most sacred and treasured thoughts, is to expose the personality at its weakest and unguarded points. Job, in this imprecation of his, cherished a sufficiently cruel wish, doubtless. And surely, it must always be some enemy that instigates a man, especially a man of reserve, and fond of retirement, to come forth and by such an exposure of himself, run all risks of being thus smitten—dismembered, or even disemboweled, as we may say, according to the animus of those who chose so in rear to attack him.

The institution of the "*wake*, or *watch* (A.S. *wic*, a community on watch, a border look-out) over the dead is mythically based upon the tendency of the self-sufficient mind to seduce higher things, to draw away the "fixed stars" of heaven from their allegiance. The corpse represents that which has fallen away a prey to evil; for as poison in the extremities will mount to, and affect the superior members of the body, so evil scales heaven, in its upward effects, from its presence in the lower members of a social organization. The watchers are those yet remaining steadfast, mourning over their lapsed captivated associate, yet with camp-fires alight, observant of the insidious advances of the foe. Their confederate has not merely fallen way from moral life to moral death, but in thus uniting with the enemy he furnishes a way, a bridge, by which access may be gained into the very midst of the beleagured camp. Therefore the brethren watch their late companion. Such is the warfare, offensive, and defensive, waged between the old natural forces of man which resist and the descending Life which thus invades, in the Restitution, the provinces of

Evil ! " Ho ! burghers of Saint Genevieve, keep watch and ward to-night." Alas ! we feel what reflections we are casting upon our kind ; but whether they perceive and feel it or not, necessity is laid upon us to state the fact. Well we know—deeply know, from our own personal experiences, how horrible is the state of things—worse with the wise and clever than with the simple—and how helpless are we all, not merely in respect of changing our moral constitutions, but of even making one hair white or black. The slow and gradual increase of activity in the mental faculties, more especially perceptible in tho intellectual West since the Middle Ages, has shewn that light and its immediate source must be approaching, but the medium, so dense and refractory, which its rays have to disperse or render subservient as its vehicle of transmission, can scarcely be said to have suffered any outwardly perceptible change as yet. Mere intellectual activity, and "spirit rapping," are as yet about the sum of the manifest phenomena clearly purporting some substantial changes which tho Race, in its deeper life, is the subject of. There are also being manifested, privately or individually, and connected as a consequence with these now mentioned, certain more ultimated forms of mythic, improvisation than obtained in former times ; but they are still mythic as in contrast to natural, and can hardly be reckoned as influences pertaining to the masses.

The figure of the actions of the elements is very common in Scripture and ordinary myth ; but let us be careful to entertain the true conceptions as to what the elements referred to really are. We have above a mythic instance of " thunder showers" being personified and apostrophized. It is to be hoped the writer of it will not be reckoned a " worshiper of the elements", as is the fashion with some Western commentators to reckon those who wrote the Veda. To express spiritual realties, it is indispensable that the figures of natural realities be used. " At evening-time there shall be light." While the active work of redemption

is proceeding in any one of the planes of the intellect, it is as though the sun had drawn up more vapour or mental material than it and the atmosphere together could sustain. There are, in consequence, black bursting clouds, lightnings, thunderings, and "an horrible tempest" raging in the regions of the often-despairing mind. After several years of this sort of work the engaged activities, at the end of their day's operations, seem to withdraw inwards, and to be occupied in consolidating and organizing the late reclamations, while the old lower provinces are left in peace, with the evening twilight of the concentered heavens shedding their sweet gentle influences throughout the whole being. It is then that the differences between the searching, thoughtful unrest of the natural intellect and the soft sheddings of supernal truths clothing themselves spontaneously in Nature's forms, become experimentally intelligible. Then,

> "We see Heaven's glory through an open door;
> While wave on wave from the eternal shore
> Come laden with perceptions fair and bright."

The natural mind, being under the control of the natural desires, has no power to adopt forms of truth which militate against its selfishness. Whatever is supposed to further its interests—that is to say, whatever it can be induced to take an interest in—is readily imaged, conserved, and made a part of its organic structure. When this old structure has been demolished, then, and not till then, can the beams of the human sun shed their light into the regions whence man derives his exterior consciousness and intelligence. Alas, what proportion of the human race will be able to retain the corporeal form while such a radical change is being wrought to completion?

H *he*, that which is established, or self-sustained.

This letter is a compound or duality formed of A and I; A, as positive soul, and I, as conjoined feminine body; that is, if what it represents can properly be said to have ever been unconjoined. One step more advanced in the pro-

cess of assimilation and glorification, and it can be symbolized only by A, Eternity. As it is, I is married to A; and the following letter, U, represents their prolification. As exemplifying what is here said, let the reader referto the history of Abram and Sarai, each of whom had, by divine command, an E (H, in the translation) added to their names, indicating that the R-plane in each had developed, and the the union of the two had become so far perfect that they constituted a dual positive form for the joint dissemination of progeny. In the common translations from the Hebrew language, this letter is represented by H; which is an interchanging which corresponds to the custom of representing the Greek H, *heta*, by E-long. But the difference between E and H, or either of these, as aspirates, and S, is not great. They are all allied in this way,—A is the origin of C, as C is also the origin of S; hence, the same energy or aspiration is resident in E, as being a form of A, as in S. And H being a compound of K (= C) and T, its aspiration is derived also from A—the common source of all aspiration, positivity and prolific energy. As a form, T bears the same relation to the ultimations of A, as I bears to A itself. The sound accorded to this letter in the English language is peculiar and remarkable. By some means, the sound which is generally attributed to I, has been transferred to this E, and the proper sound of this, transferred to I. AI, or E, can really have but the sound of *ie* in *lie*; precisely that which is in English given to I in its absolute state. The subject is deserving of much more attention than it has yet had. The effect on the pronounciation of such verbal forms as *car*, *din*, *con*, by the addition of a final *e*, changing them to *care*, *pine*, *cone*, is, so far as we know, unexampled in any other language. Language, or verbal utterance, is too intimately and vitally associated with man's deeper nature to allow of our regarding the apparently inexplicable anomalies of the English tongue as the result of unrestraint, or individual vagaries, in the literati of bygone times. We should rather keep in mind, that the English language occupies a place

far above all others in its diffusiveness, competency, and use; consequently, remembering what has been stated as to the nature of language in general, it would be more consistent in us to expect that we shall yet be in a position to recognize some well regulated principles that have operated to mould our tongue, with all its peculiarities, to the form in which we now have it.

U, V, F, or W *vau*, a hook; that which is extended to something as an attachment.

This letter, for the above are but so many modificatious of the form and sound of one, stands as the offspring or ultimation of A in, or with, I. For I is the vowel-embodiment of A, as B is the consonantal. The letter we are considering derives whatever aspiration it possesses, by virtue of its direct descent from AI = E. That some of its forms once possessed, or had attributed to them, a considerable amount of aspiration is evident by the efforts which have been made to preserve it; as, for instance, the affixing H, as in the words *wheel, whip,* and numerous others in the Teutonic dialects, to sustain the failing utterance. In like manner, and for the same purpose, W has been annexed to initial R, as in *wrath, write.* In the dual letter O (= AU) U occupies the place of a form or body to A, corresponding to the office of B; hence V is interchangeable with B. We may consequently consider the Greek PH as a form of F or V, intended, supplementally, as in some sort a substitute to restore the ancient aspiration. We need not suppose that any letter of the Ancient Greek has fallen out altogether, as a certain "digamma" is by some supposed to have done; the explanations given as to the forcible utterance naturally inherited by the vowels, as the souls of the consonants, are sufficient to account for the hiatus observable in the poetic measures when the requisite "breathing" has almost totally been lost. Respecting the constituents of the compound letters of the Alphabet—the universal Alphabet—and the means of analyzing them, there are certainly some advan-

tages derivable from the rules established by Sanscrit Grammarians, which are altogether wanting in the schemes applicable to the Western languages.

The letter U is the seed of A, as father, and of I as mother, or transmitter. Before a receptive plane is fully competent to transmit higher influences to lower, it must be perfectly assimilated to the positive plane immediately above it. It then becomes what the Brahmaic system terms a vehicle for the positive one, or deity; otherwise, the seminal transforming energy will be more or less expended, upon, and absorbed in the process of, transforming the intended vehicle itself. This process, before dwelt upon also, is exemplified in the action of light and heat. A substance can transmit the heat and light of the sun, when that substance is, what is called, transparent, otherwise it will absorb them both. We know what is meant by *bleaching*, that is, *be-lux-ing*, anything; the light, in its action in such a case, gradually conforms the particles to its own motions, thus, so far enabling it to pass on where before it met with obstruction. The spiritual processes involved in redemption, which the alphabetic symbols are wholly occupied with, partake of the nature of bleaching. The intellect is subjected to the excruciative action of the divine radiance until it no longer "opposes the ray darting from All-father's glance;" but is, by the transforming power, rendered transparent and pervious to that light. This constitutes the state of *glory* or *clear*-ness, so commonly referred to in the Bible; a term embodying beautiful ideals, but which, sadly enough, is made to occupy a prominent place in certain vocabularies of Western religious cant. The intellect is bleached by the action of the Divine Light or Wisdom, the human will is transformed by that of the fire of Divine Love; the one inseparably blended with the other. "I saw as it were a sea of glass mingled with fire." This is human essence, deified, and, so to speak, unindividualized intellect and will in one—the "lake" prepared for Satan and his associates,

wherein they are to be transformed and assimilated to its divine purity. So long as the receptive plane is obstructive to the male seminations of energy, they involve themselves as nuclei in the substance of that plane, abstracting the essential parts most ready to rise as fruitage, or "first fruits," and which thus gain a standing between the old plane whence they have risen, and the superior father-plane. This aggregation, as before shewn, constitutes the "Son"; the male seminations being as S, the feminine plane acted upon as N; for N is the ultimation of the feminine series under I, as S, is under A. This "son"-plane which is raised, is in process of becoming the vehicle, the essential wedded wife, for transmitting their conjoint offspring to yet lower planes to renew the abstracting process upon that which refused to follow the "first fruits" before raised. To be more explicit, it should be stated that the offspring or projected form which comes forth through and from a dual form above the letter I in the series, is a "son of God;" but that which is abstracted from lower planes and gathered as a body to that which has come forth from above, constitutes a "son of man." This, when consolidated to that which lifts it, becomes in turn a lifter. "And I, if I be lifted up, will draw all men unto me"—in meaning, literally, by being crucified, I become a cross, to which all men in turn must be fastened. "The *father*" of the "son of man," is man not yet lifted; namely, that *food* which Israel the "son" is to lick up as the ox licketh up the grass. The father, or food, of a "son of God," is the substance from above, the bread of the absolute two-in one Godhead. Such is spheral interaction resulting from the alternations of comparatively active and passive principles.

It was described how the refusal to yield to the drawings of higher planes brings on contention and disruption of old attachments and at length open hostility—in fact, war on the borders of heaven; and how the planes that fall off constitute the personality of "Satan". When the woman

becomes positively radiant, or "clothed with the sun," she is at once prolific; and being thus positive, the dragon or Satan falls away before her influence. When the "first fruits which are redeemed from among men" gain a footing permanently on Mount Zion around their germinal nucleus the Lamb, Babylon becomes "fallen"—fallen off. "Now are ye the sons of God;" but when these sons shall be united perfectly to the father-life they will become the wife or vehicle. In a state of glory there is dual perfection, but neither male nor female, in the common sense. Here are ever cropping up figures drawn from the relations of sex; and yet after all, we feel it impossible to even obscurely convêy a proper idea of the vast serial interactions which take place sexually in the soul, and are necessarily repeated in ultimate nature. Objectionable as these figures are in many respects, they must be presented. We might as well attempt to describe the labours of the husbandman without reference to his seed-sowings, or propagations of his flocks and herds, as to describe the works of the Great Sower and those of His servants without continual reference to the common functional operations of human procreation and generation. In the command given to Adam to be fruitful and multiply his kind, there is implied the grand fact, that in human seminations consist the means whereby the moral earth is to be rendered absolutely subject to the Divine Will. If anything which is stated here be read for the mere pleasure of carnal gratification rather than to gain a useful insight into what should be regarded as the awful and sacred arcana of processional Life, let the trifler be responsible for the profanity. We have said that sexual interactions are so complicated, that, with all the help, if they really are so, of literal symbols, they may, in the present state of the human mind, be said to be all but inexplicable by any description. We have also said, that at a certain stage of the redemptive process, the depraved mind, instinctively conscious, in a dim way, of its dying condition and approaching dissolution, as well as of the

direction whence vitality, invigorating or destructive, flows, voluntarily goes up and presses the teats of Life—death-dealing life, resurrectionary life. Men little divine at times what they touch when they touch Woman. For what is she, as she emerges from man? She is, essentially, his bone; that is, she is constituted of that part of his nature which is its stay or support, the heavenly base of his earthly existence. O! woman is thus much more the minister of heaven to man, than man is such a minister to woman; though, as said, they interact. She is consequently, ever more devout too, as a rule, than he. Without a spark of fear "we feed our wild-goats on her grassy common," little conscious that in the processions of Life which are breaking in upon our sphere, there will often be "death in the pot". Did we say that the infant is a source of life to the mother? We can reverse the relations and pourtray woman's breast as a fount of Life,—

"In mother-milk there is a three-fold life;
An angel-essence, like the morning beam
In clearness, mingles with that tranquil stream.
The elements that make the souls of doves
Flow through her being to the infant's heart."

Here the pap is the pap of Life to the little being which is to press it. But how does man press and draw forth woman's essential life? Woman receives seminal life from man, but she first imparted its essence to him, and he, in turn, having invested it with his natural psychic essence, restores it to her. He drew it forth from her by pressing (in some manner) her teats of life. Corresponding in position with man's seminal vessels are the paps of woman's essential life. Dependant from the roof, as it were, of her vaginal or genital structure, there are minute papillæ or teats; these, in the claspings of sexual commerce, corresponding to the maternal claspings of the infant to the breast, are pressed by, and their contents drained into, the minute lips which stud the surface of the gland which is, in the act, brought into compressive contact. This is the meaning of

the expression in the Bible "to have the breasts pressed"; this is the way in which man feeds on woman's nature—the way in which she will yet impregnate him with the seeds of mortal disease, of immortal healing. The origin of syphilitic diseases is treaceable to causes here indicated—the absorption of the germs of primitive, and thence intenser, life from comparative archaic races into the dense Western organism. Not only may a strict similarity be admitted between the lacteal and genital organs of the female as to their respective offices, but even the pleasurable sensations which arise from their exercise are in their digrees referable to the same cause. If the primitive tribes, whose outlet of life has been obstructed, experience depressing sadness in consequence, the exuberance and dispensing of that life must be attended with corresponding exhilaration and pleasure. Joy consists in the diffusion of life into waiting receptacles—by male and female alike. "It is more blessed to give than to receive". O man, O woman; what lessons await ye!

G *zain*, a weapon; an extension of positive power.

This is a dual letter composed of C and D. It is merely the two separate letters united in one form and brought in under the vowels last explained; which arrangement, not only preserves the true order but affords also the opportunity of presenting the triad of dual ultimations, of which this letter makes the first or causative member. The two preceding letters constituted the vowel-triad; this, and the two following, represent the offspring of A and B, in their celestial, spiritual and ultimate digrees, placed in juxtaposition Thus, G = CD; H = KT; 𝕿 = ST or TS; each positive-negative pair standing under their respective heads, thus—CD under AB, KL(= D) under I, and ST under U (= R). We feel how poor, abstruse, and unconvincing is the demonstration we are presenting to matter-of-fact-seeking minds in all this; but we are nevertheless prepared to stand or fall by the general validity of what is propounded. The name

of this letter may mean, as in Syriac, a weapon; or it may mean, as in Arabic, an ornament. In the first sense, the positive C-element preponderates; in the second, the passive element, or that which is gathered as encircling planes, such as, wreaths, crowns, ear-rings, necklaces, zones or girdles for the breast or waist, bracelets, finger-rings. The Greek name, *zéta*, means, sought out, attracted and conjoined to the seeker, as, like to like. Here, G (that is, Gr. Z) is the positive test or seeker, and T, the more inferior object attracted. The Sanscrit correspondent of the letter we are considering, is *ja*, or *dsa*, according to the utterance of different races; but without doubt we may also consider the letter *ga* as but a modification of *ja*, or *dsa*. For *ga* is the grave sound of *ka*; and, as shewn, *ka* is a form of the universal positive ultimation, C. This principle of ultimation is one of vast importance; it is no other than that which has been so often adverted to as that of disseminative action, or operative essential power. "The Father judgeth no man but hath committedall judgment unto the Son." It has been explained how the two letters composing the letter G, that is, SD, symbolizes the "Son"; S(=C) representing the positive divine outbirth or Son of God which descends from heaven, and D, the "son of man" which is accreted as a body and thence "taken" or "lifted up" from among men as "first fruits" unto God. In the Greek spelling of the name *Jesus*, all the letters are positive, indicating descent for the purpose of lifting or "saving." It is in the word *Christ* that the up-drawn suffering human element appears; for *chris* is equivalent to *cross, crook curse*; the final T shewing that which is added—as though the word were cross-ed, crook-ed (up), curs-ed—the crossed or cursed one, in that he is lifted, *crook'd*, added, or hung, to a "*tree*," or to that which is *true* or steadfast; and hence, possessing the power to draw up that which is beneath. This is our old, old story, but it is worth repeating. That plane which is being cursed now, becomes in turn the medium of the curse, or say, the curse itself, to the succeeding plane. "Safe

in the arms of Jesus," is sentimentally pretty to sing, but those who sing it might as well chant, "safe in the arms of a red-hot Molech," so far as they at present are qualified to enjoy rest in the haven alluded to. Christ suffers in being "lifted up" to the cross-like burning throne of the Eternal; not, instead of others, as millions madly suppose; but in order that he may draw others, exemplarily, up after him through the very same purifying crucial process through which he himself will have passed. He provides Purgatory in his own person, for his followers, and then draws them, half-willing, half-shrinking, to his warm embraces. The Christ is the Divine Word, but the original Hebrew term is *dabar*, which not only means, a word, a living exemplar, but it also means the essential principle of Judgment, Destruction, Pestilence. This is, of course, a one-sided view of the subject; for generally, Hope "leans her white wing," in mercy to beckon on and sustain man through such trials when he encounters them; yet, nevertheless, the suffering must be endured. We have been led to give additional weight to a somewhat gloomy but withal perfectly real side of this great subject, to counterpoise, if possible, the inappropriate, baseless conceits which popular "revivalism" in its various phases—all striving to proffer the easiest-attained heaven—tends to produce.

The initial letter of a word or verbal root constitutes the true key to its meaning or symbolic import. But this is far from implying that such initial corresponds to the idea which the entire word commonly conveys to us. It is often rather the opposite; because, in a root consisting of two consonants, the first indicates the cause, the second, the idea of what results; and the resultant effects are what our natural idioms more especially are occupied with in exhibiting. The letter G is the initial of the word *god*; therefore, whatever other subsidiary letter may be appended, we are furnished in the initial with the ideal base or starting point.

G is CD, namely, C the son of the Father-God, and D, the accreted humanity, or son of Man. AB = *abba*, represents the Father, and MN = *man*, the passive material from which D is taken. "God" is therefore one who, as to his interior nature, has descended from above; and as to his exterior nature, has been taken from humanity as an accretion clothing the divine nucleus—precisely as in human generation the positive essential germ descends upon the female, and attracts to it, as a clothing, her substance to constitute the body of the offspring. Thus, Jesus the Christ, is God. "No man hath seen God, the only begotton Son, he hath declared Him". The word *god* is therefore equivalent to CDD; really CDT = *Goutama.* For, as shewn, the final M indicates the man-nature or womb of humanity whence C gathers D; and T is the ultimate repetition of the celestial D. Absolutely then, *god*, means, divine offspring; and this we may also see in the name, *Emanuel*, meaning, Divinity descended by procreation. Now, one of the most important questions that can be here asked or enquired into is—What plane of life is this God-man born upon? Christians suppose, on the outer plane on which we ourselves now stand. And in agreement with this, all people, Bouddhists, Brahmins, Moslems, imagine that the personalities—divine incarnations, prophets, or whatever else—mentioned in their respective Holy Books perform their offices in the same outer natura sphere. Jesus says, "I am the light of the world." Is the sun then blotted out, that Jesus takes its place? The place of the sun is in the *firmament*, meaning, a sphere made *firm*, established. But our sublunary sphere is proverbially evanescent. Was it not explained that all scriptural or mythic utterances pertain to the solar sphere, that is, to the solar-human sphere? If Jesus is in a position to shed light upon humanity, it must be on the exterior solar sphere that he stands; that is, G stands in the plane-H = *helios*, the plane of solar radiance, the "light of the world". We before stated that as the inmost digree of the dual cerebellum is solar heat and radiance, so the inmost digree of the cerebrum

is the darkened evil eye-plane; the plane, a nd sub-planes, in fact, which the divine Man, whatever may be his name among the nations, descends to make war against, subdue, and assimilate to himself and to the heavens. The subjugation of the inmost digree of this eye-plane, that is, the plane of the nerve-spirit, is the object of the first divine campaign ; next, the middle, or plane of the nerve essence, is assaulted and at length carried ; and lastly, the outer digree or plane of nervous fluid is subjugated. This is the End. The lowest bodily descent or incarnation, consequently, embraces spheres of life whose substance is almost as subtle as the electric element. Let all who read this endeavour to reconcile all their old opinions—so far as they may be reconciled—with this fact, which all our other assertions will stand or fall by—that all Scripture statements pertain to the sphere of solar-radiance, and that it is in such sphere or spheres likewise that the semi-divine actors severally perform their work. The boundary between the spheres of good and evil has been indicated. The heel or lowest organism of "the seed of the woman", or of Krishna projects over that boundary, hence, the power of Satan to bruise it, hence its vulnerability to the archer. This vulnerability and consequent effects of the infected "foot" of the divine hero, is brought out very clearly in the case of Philoctetes as given to us in the mythic Greek drama of Sophocles. If the heel of "the seed" only can be touched by Satan's head, then it is evident that the fallen eye-plane of humanity or of our system, constitutes both the foot of that divine-human child and the head of the serpent ; that the body of the one extends thence upward into the solar-heavenly spheres, and, of the other, downwards into more corporeal spheres. We see that every man, in the highest apex of his physical organization projects just above the boundary line between fallen and unfallen spheres, but that the organization of the "child" is altogether above that line, with the exception of the "heel". The old mythic statement, that the serpent carries a jewel in its head here re-

ceives elucidation. That jewel is the solar substance which constitutes an integrant part of man's organization; but it is above or within that of the highest member of the serpent; hence, it is said to bear that jewel or pure substance IN its head, but organically apart from it. The head is the afflicted member of the serpent, or sensual-intellectual nature, and it is thus afflicted by reason of its proximity to the "jewel" or solar element of the cerebellum within; and according to which has been our explanations—tothe effect that the intellect is the strong-hold of Satan, and that it is against it, in the three-fold digree of its organization, that heaven's artillery is continually directed. The "foot" of the divine-human Man constitutes the afflicted region or member to him. So of his disciples. They are every whit clean excepting the feet. We, on the contrary, are diseased from the head to the feet. We can clearly gather from this what spheres they are which compose the organism of the divine Man; which place is occupied by the "serpent-nations"; which, by our own persons. From the figures used, we may discern also the relative places of the members of the human family. The "foot" of one form is represented by the desert of Stony Arabia; and this constitutes the head of the other; (the hurt which threatens the Man is "dashing his foot against a stone, against the serpent's head) therefore higher Asia represents the Delivering Power, and lower Asia, with North Africa and Europe as its dependencies, the intellectual fallen spheres to be delivered. "Here is Wisdom;" serpent-nature in the aggregate. We may here discern also, that while the divine "seed" may be infinitessimal forms working in universal man's mental organism, the Delivering Man and the "Serpent" are, as archaisms, vast germinal aggregations forming pivotal organisms which terminally united together as a core pervade the successive branches of accreted humanity. And further, that, apprehending a geographical-human Judea and its surroundings for the geographical-physical, we perceive how very literal is the Bible narrative as to the regions which the

"feet" of the great Deliverer tread, as well as the relative human cerebral locality where the crucifixion of humanity in its three digrees is severally to be wrought out. For by merely substituting one degree for another, the Asiatic branch as well as the European is seen to have its Calvary and Aceldama in the human Judea of the race. But yet, the experiences which are presented in, and which occupy the pages of any particular national Scripture are essentially appropriate as depicting the life and death, the "cross and passion", the burial and resurrection, through which, generally, its recipients must pass in encountering their share of the Great World's trial.

All Scriptures are unanimous in the assertion that the divine descent or incarnation is for the purpose of destroying, and consequently, finally eradicating Evil. Seeing that, according to Christian doctrine, and perhaps popular Bouddhist and Brahmaic as well, the divine hero descended about two thousand years ago—why then is Evil' not yet destroyed ? Perhaps a more direct form of the query would be—Why does Scripture and myth relate the occurrence of events in the past tense when these events have not yet happened ? All Scripture is replete with accounts of the deeds wrought in extermineating wars, which wars were waged successfully against evil doers as being representative of Evil in the abstract; yet evil-doers and Evil in the abstract have not as yet ceased. The actuating energy of every oracular mythic utterance is solar and positive; but the monthpiece or mythic vehicle, the "poet" or "maker" of the message or divine communication to outer earth, is invariably human nature which has been, either really or representatively, taken up and conjoined to its solar base. To be explicit the mythic speakers of mythic language are necessarily of the passive human, but elevated, element; and this is evidently brought out in those instances where the personality of the speaker is manifested. We have before alluded to the fact of the liability of earthly subjective agents to be identi-

fied, by themselves or their disciples, with the personality of the true uplifted speaker. What constitutes the great subject of all mythic utterance? The contest waged between Good and Evil. Where is the scene of this contest, or of Scripture narrative, and who are the successful actors that survive, as it were, to tell their own story? The scene or field of action must necessarily be the intermediate planes or border lands between the depraved spheres and the virtuous; and these last, while struggling upwards to final rest and freedom from Evil, are the reporters. One of the first objects of a qualified student of mythic literature, on perusing such a production, is to realize the relative position of the personality which speaks as well as the general circumstances, if possible, which occasions or colours the utterance. All events to the most infinitessimal particular are present as comprised in an eternal Now to the cognizance of the Divine Mind; but the Intelligences which utter Myth, ages it may be, prior to the real occurrence of its subject-circumstances, are not thus omniscient; they are of that border-land, the scene to be of the events they relate, and for the time, personations of the very martyr heroes, who will, in the last times, come up through the "great tribulation". These poets or revelators, personal or impersonal entities—as we, in our imperfect knowledge of spheral humanity may elect to term them—are at times intromitted into a clairvoyant rapport with some province of the Divine Mind by which they subjectively partake of a foreshadowing consciousness of the enaction and experience attending the particular events which they are to narrate. As this border-land of contest extends from the confines of carnal, plague-stricken Egypt, to those of the promised heavenly Canaan, we can well imagine the multitudinous events which myth has for its subjects, as well as the vast variety of human idiosyncracies as distinct stand-points whence to view them. No two revelators can therefore be intromitted into exactly the same province of the Universal Consciousness, nor will any two, though relating the same series of events, describe

them from the same point of view. And thus, mythic history, as being of past events, is related with the freedom of personal experience; while the very same events viewed from a lower plane and unexperienced, are related as visionary or ecstatic communications, or prefaced with a "Thus saith". Experience describes events as things through which it has ascended, and so stands above them; ecstatic or prophetic vision describes them from an inferior plane, as what is not yet outborn from the sphere above, in advance, or nearer Canaan.

It now ought to be plain to the reader why there is so extremely lttle ostensibly stated in any Scripture or myth respecting the immortal state, or Heaven. In the first place, the revelators themselves have attained no experience of it; and in the next, there are "forty" years' wanderings in a terrible wilderness intervening between this outer life and the final rest of heaven–an episode of human experience which should much more intimately interest us than the incomprehensible life which lies beyond. It has been described how the Divine Word will endure when the remembrance of Evil, as an experience, will have for ever passed away. And yet, we see the natural outcome of this Word applied to depict scenes and circumstances which are comparatively ephemeral teaching us thereby—that the revelator or mythic oracle becomes for the time, through this intromission, as above explained, a living form of the Divine Word which he thus receives and transmits; that all genuine mythic utterances or poetical effusions are modified ultimations of that Word; and that, excepting sorrow replaced by joy, and struggle by peace, the life of that pilgrim-course affords many characteristics representative of the unrevealed life above. We will describe what to understand by the life of this pilgrim-course, this journey through the desert, this forest-life of the "yogi". In mythic parlance, a man enters a desert when his condition is a desert one; that is, as before explained, a man is said to go to, or enter into, (Gr. *eis*)

this or that, when he becomes, as to state, one with the object. Hence, to enter a desert, is to become a human desert (Jesus saith 'I thirst') or, to enter a city, is to be assimilated to the human element referred to. The Hebrew word for desert is *m-d-b-r*. We shewed that *dabar* means, the power which destroys—the word or form of projected Divine Life. The addition of the M makes the word to signify the passive encompassing womb to that projected Life; or rather, the *dabar* projected from that womb into the next inferior series. That is, the desert-man is in a condition of exposure to the action of a positive power; just as the mother-form is exposed to the action of the positive nucleus in her womb. The sun's radiance has begun to dry up and disintegrate his substance, like as it does to the remains of the worn-out blood of the veins. He has entered the solar or heavenly vortex, and his psychic nature is being crushed on its "wheel" in order to its being in due course transformed, transfigured, and made at length an integrant part of the heavenly-solar organization, or Sun of Righteousness, which is drawing him up. "My strength is dried up like a potsherd; thou has brought me into the dust (or dissolution) of death." The Sanscrit word for forest is *aranya*, meaning, the wood which constitutes the trees; and thus the man who retires to the forest is in process of being "nailed" to a tree, of becoming a tree—"of the Lord's planting" on which, in turn, to nail his disciples. But this is evidently a stage beyond that of the desert. For we see a form of *aranya*, that is, *aruna*, applied as the name of the sun itself, shewing, that the "forest"-state approximates nearer to the solar state than does that of the desert-state. This desert state indicates the process of becoming solar, that forest life, in some digree, the accomplished result, The difference between the "desert" and "forest" corresponds in part to the moral difference between the races of the West and East. Wood represents that which is readily assimilable to fiery purity, and adapted to transmit the same. We have seen how Bouddha, Abraham, and others, die under the judgmental tree; and we may have

read of the leaves of mythic forests being threatening down-pointed weapons. The Greek word for *sun* is *helios*, radiancy. And *helios* is *wheel*—the wheel upon which the mortal insect is broken; the Water-wheel, the drops in whose buckets are the units of the nations. And *helios*, or *wheel*, is *Hell*.

The history of the "children of Israel," as given in the Bible, from the descent of the holy seed into Egypt to the passage of Jordan, is the history of the redemption of a plane or soul of the human organism. The seed of Jacob is the positive element which is seminated upon, or goes down into, Egypt, as being the corrupt passive plane or soul which is to be wrought upon from the planes above—the holy land of promise. We have the Scripture warrant, that the same divine act is alluded to in the account of the seed of Jacob going down into Egypt and coming up again, as in the account of the going down and return of the "child Jesus". "Out of Egypt have I called (abstracted) my son." What we should call inferior motives in both cases take the holy seed down into Egypt, Jacob's desire to eat or assimilate, by the dispersion of seminal essence, in the one case; retreat before the higher uplifting Power—represented by the *wrath* of Herod—by which the child would be "caught up", in the other. The parents' withholding the child from Herod's desire corresponds to Pharoah's withholding the children of Israel from the Lord's demands for them by the hand of Moses. This holy seed sown and embodied in the feminine Egypt-soil becomes—when its divine life has as a nucleus *matured*, which means, *enwombed* itself—the burning *bush* or *book* which encounters Moses at the *back*-side of Sinai's desert. As yet that germinal seed and its surroundings is very dear to Pharoah, for it is his life-plane—just as the fallen-away Helen is the Trojan's life-plane; it is in his grasp, sealed in his possession with seven *seals* or *soul*-bonds. The very living seven-sealed *Book* itself; the "first born", or first fruits of Egypt, waiting to be gathered up. For *book* is *back*, and *back* is *bos*, *buck-ler*,

or *shiel-d*; and *shield* is *shell, soul=sole*; a *school* or *chil-d*, a plane to be trained by the exercise of the rod or divine chastening. The word *bard=beared* or *bairn* is *cul-dee, scal-d=chil-d*, a living book, a testing truth, a " sign set for the fall and rising again of many in Israel". Here is involution of meaning again, owing to L, the final of *soul*, being the encompassing form of K, the final of *book*. Egypt is *smitten* that it may *fall*; the "first born of Egypt" that he may arise and shake off his bonds. The angel *smites* Peter, enduing him thus with new vigour, and he arises, and his Egyptian or bondage-chains *fall* off. This escape, or as we have called it, "abstraction" from corrupt inferior planes is the being "born again" of water-life, alluded to in the New Testament, and constitutes the entry upon the sacred state, the beginning of the Christ-course of life, as being born of the Spirit or fire-life completes it. Hence, all Scripture, all myth, is occupied with the events which transpire between the sowing of the holy seed and its perfect fruition as a christ man, which the desert experience ultimately leads to, Events preceding some certain climax in any consecutive history belong to a preceding series or course; and the same view must be adopted in respect of events that succeed such juncture. The passage of the Red Sea by the Israelites is called their baptism; and at their entrance into the "holy land", they meet the Lord. Thus their desert journey or pilgrimage corresponds to what is called the militant Christian's course from begiuing to end; from his initiatory baptism to heavenly sabbath rest. The " deluge" is the baptism of Noah and his family as the passage of the Red Sea is that of the Israelites; but in one case, the pilgrimage is presented under the figure of a hundred and fifty days' voyage which ends at mount Ararat; in the other case, of a forty years' journey through a desert towards "thatgoodly mountain beyond Jordan". A land of vineyards is reached in either case; meaning, a land of rest; and the pilgrims are lifted by the waters towards it, as they, on the contrary, also carry away downwards those who prefer making their homes

where they are. Here baptism is seen to correspond to the process so often alluded to, namely, the abstraction of the "first fruits" or "first born of Egypt" and the falling off or washing away of those Satanic or Pharoah-like intellectual planes which cannot—Ah yes, "whose end is to be burned," after being first swept off as "offscouring"; and therefore, even as to their ashes,—cannot yet ascend. But let not the more docile of spirit hastily conclude that the All-father has constituted his children with such differences of moral inclinations without a worthy purpose; or that those which thus withdraw, or, in another aspect, are cast out, are utterly reprobate. Far from it; they would submit, but only on their own terms. The comparatively mindless, or humble-minded, readily submit to being tamed under any yoke; the intellectual, highminded, and hence "satanic," possess a "spirit" which refuses to be curbed to such tameness. And though it be heaven or Deity itself that demands such unquestioning submission, such an act appears to them as betraying the weakness and "foolishness" of children; and hence, as degrading to the dignity and independence of manhood. The "waters of baptism" are a new out-welling digree of Life, which, on one side, enable the captive spirit to shake itself free from the more deadly of its carnal bonds; on the other side, it constitutes a "flood", a plague of hail mingled with fire, a digree of Life which makes Israel so "hot" to Egypt that the late captives are thrust out in haste. This extra descent or out-flow of life causes a double death, as we may term it; the death of Egypt, as being a carcase to fall off; and also the death of Israel, in the Scripture sense of rising to the *tomb* or *dome* above—"we are buried with him by baptism into death".

How the descent of Israel into Egypt is virtually the same act as the descent of the holy seed—of the child Jesus into Humanity, has been described. This constitutes the "first coming," with sin, as we may express it; that is, by disseminating himself, he links himself to the human

planes which he descends upon. He continues at unity with these degraded planes—remains subject unto his parents until near the time when baptism lifts him clear of them, and endues him with positive life towards them. Being thus lifted and endowed, he proceeds to draw up after him such human units as are able to become followers of him through a like baptism al rising and shedding of impurities. The state they enter upon corresponds to the desert-state, for they follow the pillar or rock, and "that rock is Christ". *Joshua* is *Jesus*. Now, in what consists the so-called coming of Christ, with or without sin ? To the Antidiluvians, Noah, the preacher of righteousness, is Jesus ; Noah ascended into his celestial ark, and the floods of Life descending therefrom upon outsiders, is the Lord in his coming to destroy. To the Egyptians, Israel is the subject holy-seed which accretes "treasure cities", thus ministering, for the time, to Egypt ; Israel ascended from Egypt and pouring down upon her strength the waters of the "red" or Life, is the Lord in judgment. Israel, the first-fruits of Egypt, the people chosen out of Egypt, rise and shake off her bonds through their baptism in the cloud-sea, or living waters ; another baptism is that of desert-sand, the simoom of yet higher Life, which sweeps away another carcase-plane of ill from the spirits of the afflicted pilgrims. The earth opens her mouth and swallows them alive, that is, to higher life. On final baptism through, and emergence from, Jordan, the Lord, glorified, at length meets them face to face, as the Captain of Salvation, to conduct them to their long looked-for heritage of rest. Jesus, as the Christ, rises through, or by means of, the waters of John's baptism, which disperses the "generation of vipers" or "satans"; again he has "a baptism to be baptized with", and many weak ones go back ; lastly, the fiery baptism of Life from the cross is the "Lord's coming" to him, which both raises him another digree and winnows off and so snaps the links which held every follower to him. Thus we see, the coming of the divine child into the world—outborn upon any plane from

that immediately above—consists in a gentle preparatory diffusion of disseminative and selective Life through him as the pivotal organism; a lowering of himself towards man's level as a heated substance lowers its temperature by radiation. The "second coming", in power, "withou sin unto salvation", is when the divine man-child, being highly exalted, or endned with fulness of Life, it overflows as a torrent in response to, first, the "prayers of all saints" by their claspings of the knees of Omnipotence; and, secondly, to the violent assaults of the victims devoted, upon the camp of saints, the beloved city—the mode whereof has been already indicated.

H *heth*, or *kheth*, a boundary or surrounding hedge.

The word *khat* or *khath*, in Arabic, signifies that which has descended, as fallen leaves; also that which has been shaved off or poured down. H is a compound of K and T. In the Hebrew we find instances of this letter being used alone as a pure radical; that is, without any modifying letter attached. Thus, we have the word *hah*, meaning, that which is put forth as a *hook* or instrument for attaching what is yet remote or separate. The same word is rendered by *bracelets*, but in the Greek translation by *sphragis*, a seal, an image, meaning, an extension of the personality of him who seals. For one's seal, in the mythic sense, is a reproduction or extension of one's self which is out-placed as a protection to what is more vital. The seals of the *book*, which is the great object to be recovered, as set forth in the Bible, are degenerated extensions or rootlets of the Divine Life; so degenerated and immersed in the life of the inferior corporeal spheres that the roots of both interlace. Thees extensions of higher life are images, or *seals*, or *souls*, because they are the result of extensional procreations of the very self of the procreator. The seals of the *book* or *bush* alluded to, are its roots extended and ramified in lower corporeal planes, and which prevent the recovery of it from its deplorable condition. *Liber* is both a *book* and a *bush*

folium is either the leaf of a tree or of a book. This word *hah* is *hook;* the K- or C- element, of which it is initially compounded, constituting the positive drawing or linking power, according to former explanations. The T represents the accreted form or *tool* of K, as D is instrument to C. The expression, "I will put my *hook* in thy jaws" is common in the Bible as addressed to the representative leader of the enemies of God's people, when his rage or desire induces him to go up against them. The figure is that a fisher, *angler* or *angel*, drawing up his prey with a baited *hook*. "I will make you fishers of men." Israel is the bait which entices Egypt forth to its destruction; for Israel is the fount whence the whelming floods of Life-waters burst forth. This projected Life, in its obscurer workings, is the hidden *hook*; and Israel is the covering, tempting bait. For *hah* is allied to *hai = life*, the *lifter*. *Hawae* is *Eve*, "the mother of all living". We know what the involuntary gasping of the lungs is, for the breath-life; but it is not so well known that woman in general is the mother of life to man in general. The animal system is hungry for the air and is spontaneously impelled to imbibe it. Under circumstances peculiar to the "last times", powers, long latent and unsuspected in the secret recesses of the sexual faculties, will mutually coact, and thence evolve themselves with momentous results With impulse as irresistible as that of the hungry blood-globules gasping for air, will be at times, as the appointed crises approach, the hungry impulses of the psychic-human spheres for the life and virtues to be obtained by sexual interaction. It is this involuntary impulse which constitutes the *hook*, or bait, or bridle, which is to lead the exterior and usually unwilling planes of humanity to sexually open the flood-gates for their own mutual destruction by means of the outflow of the essential positive principles of pestilential and other virulent diseases thence to be bodily developed. Woman is thus man's food, or teat of Life; the bait to lure him to his own slaughter; and he, in turn, is her oak, her tower, to which she is the clinging

parasite, the corroding ivy to extract the virtue of its support, and drag it down in ruin. The sexes play with each other in blind security; but there are overwhelming seas of Life behind dams which such play at the due time may breach. We have been led for various reasons to revert to this peculiar subject. The type even of the operatious referred to have evideutly escaped ordinary observation. Their secrecy has effectually shrouded them; and, we may suppose, will in great measure continue to do so—so far as any means will exist of obviously tracing their effects thus organically developed to their deep causes. If "the kingdom of God is within", the operations of judgment must necessarily proceed thence. People look for the "end of the world" and its predicted attendant phenomena as manifestations from the sky above, but the direction from which danger really approaches man is from the sky of his own interiors. His bosom love, or the very air he breathes, may become pregnant with a torch which, undetected by himself, shall set his little world of self on fire. For Egypt is a triad of planes, one with that of Stony Arabia as form is one with its soul,and which,excepting the most archaic of mountain aborigines, every man and woman of the race has more or less developed in them. As surely therefore as Egypt exists, her plagues must develope themselves as the "burning bush" of Life descends fromHumanity'sSinai to its plains to sever virtuous elements from vicious,and thus rescue those who are prepared for the change. But all these things must be, and, absolutely, all is well. Whatever is, is therefore best. It will yet be seen that, while every woman is an *Eve*, or mother of *Life*,every man is an Abraham, or father of *Virtue*. H is thus a symbol of Life. It interchanges with E in that both are compounded of an active with a passive; E = AI, and H = KT = CD, which is the ultimation of AB = AI. The preponderance of the K-element as initial in H, makes this readily interchange with S, C, or G, in many languages. *Soma* is *homa*; *hanser* is *ganzon*, a gander; *corn* is *horn*, *heart* is *court*, *guard* is *hoard*. The sound which should be

given to simple K is not difficult to imagine, but to a compound of K preceding T, or toone of C preceding D, is rather more so. In the Arabic "chim" and "zo", the seventh and seventeenth letters respectively of the modern Arabic alphabet, we see results of efforts to preserve the sibilation which was falling way from the originals of these two letters—the *heth* and *thet* of our series.

𝕿 *thet*, that which is being accreted to a base.

Thith is a Hebrew word for *clay* or *mire*; implying, that which is in course of being consolidated and made stable, but which is also liable to be dissolved and washed away. The mythic meaning of the expression, "to tread down as mire," is to work upon with the feet and so accrete to the feet as a solid base or nucleus. Thus, God's threats to tread down the "wicked," really teach us the mode by which He, as the Great Potter, reforms them on His *Wheel*. To tread down clay is a figure signifying the same process as that which is involved in dancing (Gr. *thes*, adoption, dancing) or the raising of dust by squadrons of horse. The Greek name of this letter is *theta*, which signifies a hired servant, that which is being adopted from outside, accreted, that is, *created* about a nucleus, in contrast to being home-born from within that nucleus. The root *thet* is passive in its final, and by the application of the word, the attention is drawn to this rather than to the initial, which is necessarily active as being the offspring of G through H. Such words as *thes*, *theos*, shew the initial to be positive, for a subordinate S invariably signifies diffusiveness in the preceding letter. The initial D in *deus*, *deva*, only partially corresponds to 𝕿 in *theos*; but *Zeus* = *Sdeus* is essentially the same as *theos*. *Theos* is positive divinity incarnated in humanity and become positive towards inferior planes in consequence of assimilation to the divine element within. In the word *theion*, spiritual brimstone, or Divinity operative as fire upon combustible, unassimilated humanity, the N represents the human recipient. Divinity is not "brimstone" in its ab-

stract nature, but it becomes so by annexing the final N, as signifying the nature of the plane which divinity is operative upon, and hence also of the nature of the immediate operative cause itself. The *th-n* in *theion,* though a Greek word, represent exactly the same ideas as the *th-n* in the Hebrew word *sathan* (satan). Under *heth,* the last letter which we considered, it was shewn to symbolize the Woman-life of Humanity; *theth,* as the outcome of G and H, symbolizes the pivotal Offspring, the "Man gotten from the Lord."

I *yod,* a hand; the essential form of extended power.

While the letter A represents the source of Infinite Energy; I is the immediate essential form of that Energy. And while B symbolizes human substance which has been lifted from one inferior digree to another and at last accreted to, or built around A (say A and I); the letter I symbolizes human substance indeed, but substance which has, from being passively elevated, become the outborn essential and positive mother-nature of the offspring and thus descended as the inmost embodiment of active energy. A dual offspring can only be a reproduced form of the dual parents; and as they retire from the scene inwards, their offspring gradually develope and occupy their place. Thus U is dual offspring to A and I; consequently, as it unfolds, it becomes exactly what the parents were before their elevation or recession to more interior conditions. Therefore, this I represents the plane of "first born son" or "first fruits;" the essence of all outwrought forms; the human element nearest akin to glorified Deity. It is a prominent symbol in the names of divine-human personages. Jehovah (*yehowa*); Jesus or Joshua (*yehosua*); Israel *yisrual*); also Yudhisthira—the only one of the Pandavas that, like Joshua, carried his natural form into the land of rest. The symbolic meaning of *zain* (G) was given as, a weapon or extension of power, but the hand, extending from the base of the head, is a much more vital plane than an extrinsic and assumed weapon. The Sanscrit scholar will recognize the radical forms, *yod,*

yodha, *yu*, *yuj*, *yâga*, as representing ideas of the exercise of power in war, subjugation, sacrificial slaying, and consequent attachment, adoption, or union of that which is thus brought to submission. The very numerous Sanscrit roots which the dictionary renders by " to go," such as, *i*, *ya*, *gâ*, *ghad*, *ran*, *sad*, seem to be thus rendered as the best general or approximate form of expression for the positive out-flowing principle which has been so repeatedly described. The principles of interpreting language as a system of symbols of unseen verities, which is here being propounded, may be applied wherever language exists. The minute application of them in the present work to any particular local dialect or human institution would be out of place, even though opportunity favoured our doing so—which it does not. We may hope however, that the future will afford the necessary means for more research and practical detail respecting the various interesting linguistic and mythologic fields.

K *kap*, the palm of the hand; that which grasps, or, retains in control.

In Hebrew, this letter, as a prefix to words, represents the idea of similarity, or likeness, and is often rendered by *as*, *such*. If the positive C-plane acts directly upon the L-plane, a medial one is formed by the coalescence of the two; C will impart its higher activity, and the abstracted marrow-like portion af L will absorb it until the two form a dual and perfectly blended intermediate plane. Thus K is in some sense a duality compounded of effluences of C tempered by, or immersed in, the abstracted essence of L. The process is as though C, the nucleus, causes L to enwrap and close upon it; as though the object held cause the hand to contract upon it, or, as in the Arabic, the gold cause the pursestrings to draw upon it. This K is in all respects C, but with its excess of energy expended in gathering substance from L, as for a bodily or accreted form. A simple radical form of this letter is to be found in the

Greek *kaio*, to burn, dry up; as though the ardent principle involved itself in, and communicated itself to, the substance it consumed. Another simple Greek radical form is *kak*, evil; meaning, positive hurtful contact involving painful changes. *Kak* is evil in the same manner that *theio*-n is brimstone; namely, as a consequence of the nature of the plane it acts upon. As before shewn, all pain or suffering, whether bodily, mental, or spiritual, is the result of the presence of a high digree of vitality in contact with organisms possessing only a contrastive lower digree. This is why *kak* can consistently be rendered by such words as *bad, evil, ill*. The action implied is the reverse of bad, absolutely; it is merely bad or hurtful in its immediate effects upon the receptive form itself. As we come down to examine the inferior literal symbols, the aspect which the active principle presents becomes more punitive in its effects. If this letter K be a modification of C, its pronounciation should partake of the soft guttural sound of the Arabic *gimel*. It still retains its soft sound among some "unpolished" races; or rather, perhaps, we should say that the hard sound of C is yet unknown among them.

L. *lamed*, a spur, a goad; that which directs or controls.

The Hebrew word *lamed* means teaching, training, bringing into submission. A corresponding Greek word is *lamto*, to lick—into moral shape. The Arabic name, *lam*, signifies what is curved around, as ringlets upon the head, wings upon the body—involving both the idea of extension, and of bowing or bending in compliancy—willing orunwilling —around that which, as a positive nucleus, conforms to itself that which so yields and bends. This principle we explained before when shewing that the words, *buxom*, *beauty*, imply a (willing) compliancy or preparatoriness to being conformed. "Unto me every knee shall bow," shews this bending, as that of a subservient sphere around the object which extorts compliance; for *knee*, or the *ken*-ning principle, is the stubborn intellect which can be made to

bend only compulsorily. The Ar. *lam-alif*, means, (reversed) the divine *Al*; a composite symbol for the nucleal energy of A enfolded by the compliant, lifted, and assimilated plane L. The Greek *lal* is a simple, unqualified radical form of this letter; meaning, to speak, and so, to teach, draw (lick) by a convincing tongue, mentally constrain, the hearer towards the speaker. In Heb. this letter is much used as a prefix to the names of objects, and meaning, *to*, *towards*, thus signifying, an extension from the subject to the object—an intermediate by which communication is effected with that which is distant. It has been indicated before how certain words which have this L for their initial represent the planes which fall away; and that, in falling away, like rain, they carry the germs of high vitality—invigorative or destructive—to the underlying receptacles. This higher life which descends asenclosed seminal principles is L—so far as not accreted to the K-plane—the spur, the goad, the woe, to gradually break up and prepare, as if by the lessons of affliction, the planes upon which it descends. *Desire* is here the prime mover. Desire to draw around one's self precedes, and is always preparatory to the disseminative act. David desires drink from the well of Bethlehem, and his "men of might," his out-born energies penetrate to the neutral ground between the camps and secure the "stolen waters" as a sweet offering to the Lord. The Scand. Edda represents All-father as desiring a draught from Mimir's *well*, and the outborn seminal and drawing energy is represented under the figure of the kernel of his eye (Lat. *ocul.*) For in Hebrew, *oin*, signifies both a source of water and an eye. The *core* of his eye (*oi*) is deposited in order that the water (*n*) may *kern* around it. This verb, to *kern*, is to *churn*; and the ideal process of churning, is that of inserting a positive germinal *core* or vortex into a substance in order that the essences or choice parts may be accreted to that active centre. Mount Mandara, as an embodiment of Hari, in the churning of the ocean, constitutes the living vortex to which the abstracted precious things are drawn,

to which they accrete, kern, and are consolidated—to the mount—as to a core or nucleus. The love of Deity for inferior planes of humanity, as we see, is compared to thirst which seeks spiritual water, or human intellectual planes, in which the active principle may involve itself, and in which its energy may find a sphere for expansion and accretive construction. In this way is at length produced the true Amrita, the nutriment of the gods. We may here see too, that what is termed a falling away, is really a mode of sowing, of sinning, a necessary preparation for a subsequent reaping. The sinning, or falling away of lower spheres, being the direct result of higher semiuations, and so intended, as an established means for distributing them to spheres still lower. Thus, when the C-element is shed upon L, its higher digrees are accreted to the sheddings of C, and a dual form, K, is the result. When this dual form is perfectly unified it becomes fruitful and projects seminations upon the remaining inferior digrees of L; which, thus inflamed with an abnormal digree of energy, pours itself out upon M as upon a final womb, a *Lamia*-form in which to cool itself and expend its "rage." The descent of L upon M forms *Loa M*, and loam is earth. "Woe to theinh abiters of earth for the devil is come down unto you having great rage." A word composed of two consonants, such as L and M, includes the ideas of both cause and effect. Again, let it be also borne in mind that it is by what we may term hermeneutic transposition that the alphabet and mythic language, at home in heavenly realms, is made to do duty in, and to represent the spheres of human transformation below them.

M *mim,* waters; the intellectual or down-tending human principle; the lowest or ultimate form of *mature* life.

The word *se a* literally means and symbolically represents *sow*-ings—S, or C, the positive germ, and E the essential assimilated body. The descent of rivers, the fall of *showers*, are so many sowings of Life. *Water*, or *udor*, is *uttara,* meaning, *outer*—the convergence and *culmination* of disse-

minated life in the *main* or mighty ocean. It is mighty, as being established (Gr. *sterea*), consolidated to the positive energy which has accreted it. For M is the womb of the heavens, the great receptacle which embraces, and from its essence nourishes, their sowings; the well of *Mim*-ir which ministers to their thirst; the outmost developed organic form or shell which has been lifted, and thus, constitutes the waters which are the firmament (Gr. *stereo-ma*), upper and lower; the upper, consolidated as ice, which under heat may melt; the lower ever ready to fall away as rain or exuviæ. It is mighty because it is the womb or reservoir of energy in respect of the "mighty men" which it is to give birth to—which are to go forth as "fruits of the womb" to subjugate the planes not yet conjoined to the heavenly kingdom. "His voice as the sound of many waters". Here the "waters" are something above the relator; namely, the outer encompassing zone of the heavens—the Voice, the Book. "The water are peoples, and nations, and tongues". Here the "waters" are also voices or tongues—a *book*, or *bāck*—but in this case they constitute a plane beneath the relator, the encompassing zone of the series upon which Judgment is being executed.

N *nun*, fish; the fœtus or germ-life of the "waters".

The offspring of any organism is constituted of the sown germ clothed in the abstracted substance—necessarily the essential substance—of the passive organism or mother-form. Of the whole mother-form—the waters,—the *liquor amnii* of humanity is the first digree of the womb. "Sow thy seed beside (upon) all waters" and in due time the harvest is sure. The germ offspring or fish-life is positive to the *mother* (Lat. *mare*) in which it moves. When this germ has accreted as much of the mother-substance as its energy enables it to take up, assimilate, and sustain, it ceases to be positive to that essential plane of her form, but by consolidation makes it a vehicle for extending its positivity to less active planes beyond. When the father-germ was projected

upon the mother-organism it was as a positive nucleus to accrete negative substance from the mother; but when equilibrium (a salt) is here established, the original germ with its accretions of mother-substance comes forth as a nucleus upon the contiguous plane of outer nature where the same process of accretion is to be repeated. As a projected nucleus in the animal and vegetable (essential) spheres, it can force its way beyond the mother-plane only by eating, absorbing, and assimilating to its bodily form that which obstructs its way. It must eat its way as the root of a plant does through the soil. While the germ-life is fœtal, or within the mother form, it is a *soul=chil*-d; when it has fought its way beyond, it is MN, a *man*-child. It is this obstruction, this physical-moral obstruction which occasions the "sorrow" of child-birth. As the life of certain primitive tribes is saddened by the obstruction of the outflow of their life, so is the would-be mother, from the same cause, on the interior planes of her natural form. Man's offspring goes forth with pleasure; the woman's, with grief; because this outer birth represents the aggression of life upon a plane which resists. The words *new*, *nau*, a ship, express the idea of that which is young, abstracted from, and raised or floating above that which is old. *Man*, *min*-d, *moon*, represent the mother substance, first sublimed, energized, and then, as a projected form for transmitting superior influences, aggressive towards that which is beyond M. This N-plane, or fish-plane, is the lowest form of positive outborn Life; consequently, the lowest of the avatâras; which should be understood as being all contemporary, only spherally successive according to the higher and lower digrees of life in a series. The disciples of Jesus are fishers, anglers, floating above the M-plane of waters, but letting down their *looping* or *lifting* extensions of life in order to raise such human fish as desire the bait of that higher and better condition which the anglers exhibit to their sight. Fish are proverbially prey; they may be the spoil of man above them, or of their own species, and so

vanish from the symbolic scale of being, as N does in one instance from the Alphabet.

X *Samech* (Syriac, *Semkath*), sustenance; that which morally uplifts.

This letter is compounded of C or S, and K, as its name implies. It represents the holy seed descended into Egypt and located there until by its matured power it succeeds in abstracting material from which to constitute a body for itself. *Xux* is the Hebrew for horse, the horse Sleipnir which journeys down for stones wherewith, when raised, to build the dwellings of the gods. It is the nucleal, positive vortex-wheel, under another figure; corresponding in some respects with the Greek *xeo*, to fashion wood for buildings. *Xayau*, is in Sanscrit, a house. The idea is also presented in the Greek, *sus*, a *sow*, that goes down to wallow in the mire, nucleus-like, *sown*-seed-like.

O *oin*, an eye; the white intellectual form surrounding an emotional base.

This letter is compounded of A and U. As before explained, U is the joint production of A and I; so that O is U energized by the immediate presence of the positive father-principle (A) in its fulness. Hence the Greek name *O-mega*, the *mighty* O. The joint offspring of A and I is not in itself below I in quality and station, but, as offspring and being a labourer, it goes forth to fields beyond I, its mother-plane, and there expends its sweat-like, seminations to raise food for itself—for the hungry heavens The love of God is a hunger which pervades the God-like heavens, and its object is the human planes to be exalted from beneath. This desire takes the offspring of A and I out beyond its proper home, and into a "far country," where it expends its vital substance. This is dying for love; expiring, expending one's vital energy upon the coveted object. This love may be "charity," or it may be selfish animalism, but its action is precisely similar in each case. Hence we see in the alphabetic

arrangement that the symbolic offspring have their stations beyond the mother-form. The presence of A in U indicates that A, as the source of energy, is present "in power" to sustain U in its expenditure of energy. The position also of O as the head of the ultimate series, indicates, that as a seed it has descended and by radiating its vital principles, linked itself to the lower members. In this aspect, the ultimate series must be understood as being both immaturely developed, and excepting O, undergoing a waste in energy by contact with opposites as a means for gaining that accretive development. *Oin* is a well of water therefore in the sense that O is the power which has lifted N up to itself.

P *pe*, a mouth; that by which a thing is transmitted or conveyed.

As A, with I as a medium or surrounding form, accretes B by the protrusion of U as a disseminated nucleus, so the semination of A in I with U in B for a composite form protrudes C and thus accretes P; it therefore stands as a form to O, as B stands a form to A; or strictly, to AI. As before explained, every thing of spiritual, and hence of a subtle, fluent nature, tends to an equilibrated state, and so prevents abrupt transitions, like heat, by a process of radiating all comparative redundancies to contiguous objects. A mouth is therefore represented by P rather than by B, in as much as P partakes, to the necessary extent, of the qualities of the objects to be seized or spoken to, hence the actions especially pertaining to the members of this ultimate series have reference to the processes of judgment and the demolition of hostile combinations of principles on what are comparatively exterior natural planes.

Z *zad*, a side; a boundary or limit.

This letter evidently bears the same relation to CD or G that P bears to B; in other words, Z is the positive offspring of O by P, with negative D-accretions from lower

planes. *Zid* signifies hunting, or what is captured in hunting, —there being two consonants, an active and a passive, the word must necessarily represent a double idea. The outgoing action of Z is what is meant by hunting, or the *chase*; the object gained or accreted is the venison or prey captured. The Sanscrit *cun* and Greek *kuon*, Eng. *hound*, involve the same ideas.

Q *quph* or kaf, a discourse, the Koran; that which is confirmed, as Mount Kaf.

The Hebrew root *qupha* is applied to the drawing up of the feet; to the coagulation of the substance of milk by churning; to the congelation of ice. The sense is that of accreting the choice parts to a nucleus and so becoming consolidated, which universal principle we have so repeatedly dwelt upon that we fear our remarks thereon must appear almost wearisome to our readers. This letter is the outcome of the positive power of A through K, and again clothed in denser accretions from inferior planes. As a mountain, *Kaf* means thatwhich has been raised and consolidated apart from surrounding lower-lying planes; it means the outer border of a series of elevated planes. In some respects it stands to R as L stands to K.

R *ris*, a head; a nucleus (of its own digree) attracting materials wherewith to develope or outbuild a body for itself.

It has been shewn how A, as the supreme positive principle, causes the development of the inferior members of the alphabetic series. We now come to explain how A itself is, in embryo, reproduced as the head of an inferior and undeveloped series. A with I is reproduced as U, or, when developed, as O=AU=AIU. This constitutes the essential or vowel series. The development of consonants is by means of A acting upon L; which of course involves the action of the dual AB upon the dual essential planes of LM; the joint result being the reproduction of themselves

as the composite R. In this lies the explanation in part why, in the Sanscritic family of languages, there is a modification each of L and R admitted among the vowels ; L being the vehicle of A in its action, therefore as a soul to M ; and R being the joint production and representative in ultimate planes of both A and L. R is thus a *ris, rishi,* that which causes to *rise, res t.* It will be found that this letter in every language where it exists, represents, first, the idea of a going forth ; and then, in some consociated way, the result—a gathering. Its name in Sans. is *raipa,* that which has descended and thus become comparatively degraded. The first idea comes out in such words as, *run, rush, river, rear, root, ray* ; and in the Sans. *ras,* seed, zeal, ardour, essence, the tongue. The resultant idea may be noticed in such words as, *rob, rib, rape, rope, reap, robe, rot, rod,* and in the Sans. *ratha,* the outborn god in his accreted vehicle.

S, *sin,* a tooth ; the most ultimated or lowest form of aggressive power.

Teeth are the dense callous instruments which the living tender animal organism puts forth as natural weapons wherewith to subdue that which offers resistance. This tooth-power in the religious systems of the East is personified in the various forms of Durga-Kali. For *tooth* is *death,* the destroyer ;that is, modified digrees of the divine life brought into contact with that which is mere natural animal life. The word *Shiva* was explained and exemplified under C ; but there would appear to be better reasons for associating the name, with this S. This letter consists of C invested with N, as a form ; that is, the high energy of C is disseminated upon N and its more positive essence abstracted and accreted. For R is the child of AB and LM, and S is grand-child of the same, through their respective offspring, C and N. In dealing with the Hebrew names of the various letters we might have shewn how the component letters of each represent the alliances most naturally

formed by it with other letters ; but the results might not have appeared so conclusive as to be now worth the trouble. This word *sin*, being used in the Hebrew Bible repeatedly for tooth, shews that the letter it is applied to cannot be more energy ; for a tooth is hard and white, indicative of the purity of exterior truth-form, and therefore rather corresponding to N. We before made remarks respecting the similarity of C and S, as is evidenced by their common interchangeabl eness in cognate dialects of modern times. We may now see how one is an indurated and rudimental development of the more interior nature of he other.

T *tau*, that which has been recently captured or dug up; hence, the object upon which desire is concentrated.

The parable represents the missed piece of silver, or the lost sheep, when recovered,as occasioning more joy than all that was before possessed. This *tau* is the recovered valued object, and *sin*, the preceding letter, represents the instrument of capture. What S can gather from without becomes an encompassing form, the rim of the great lifting Wheel. S represents the tooth, as to its radical or essential basis ; T, its coatings and extensions, the *toe* of the organism. We will present here, as a summary of what has been said, a tabular view of the relations of the letters ;—

As Progenitor, or positive head...	A	A	L	C	O		A	AB	G
accretes to itself as a fem. form...	I	B	M	N	P		L	LM	H
the joint offspring of which is.. ...	U	C	N	S	Z	{ S / T	R	R	𝕿
accreting in turn the passive form...	D								
from the more inferior plane.........	T								

The positivity of... ...	...C......K
produces an intermediate...	...K......Q.
by abstractions from ...	...L......T

The mythic names of the letters of

HEBREW.	GREEK.
Aleph, an ox; concord, unity, strength for labour... ...	*Alpha*, an anointing, enduing with power ... ...
Beth, house; established organization, consolidated acquisitions.	*Baita*, power, strength, as of wine ... ...
Cimal, camel; means of communication, and hence, of gathering.	*Camma*, a marriage-tie, a joining ... ...
Daleth, door; last increment, outer rim of the series	*Delta*, extensions of land, accretions to the confirmed shore.
Eai, an established dual base ...	*Eta*, standard, married purity, truth ... ...
F or *Vau*, a hook; which connects dissimilars...	*Upsilon*, that which gathers, and thus strips others ...
Gain, a weapon; spoil won by it.	*Gaita*, sought out, obtained...
Heth, a hedge; drawn around, or accreted	*Haita*, associated ... ...
Teth, a serpent; mud-life, unconfirmed in exteriors	*Thaita*, a hired servant, unconsociated with any... ...
Iod, a hand; personal extension of the self, or active principle...	*Iota*, lowest, least of a series, but head of the succeeding one...
Kap, that which closes or grasps; as the hand upon its object ...	*Kappa*, that which is taken, captured... ... ...
Lamed, a goad, that which leads and thus directs, or teaches ...	*Lambda*, that which is projected and draws, or licks up ...
Mim, waters; womb or form of interior life; womb of waters...	*Mu*, that which covers, or encloses ... ...
Nun, fish; a sprout, embryonic life in its womb of waters ...	*Nu*, that which is new, or upborn from beneath. ...
Xamach, sustenance; that which upholds	*Xi*, to draw up, interweave threads—so, to confirm ...
Oin, eye, fountain; power of uplifting lowest planes. ...	*O-mega*, greatness, power, accession from without ..
Pai, gathered; and so become a means of gathering... ...	*Pi*, subdued, eaten, and so conjoined ... ...
Zaddi, side, outer part, positive...	
Quph, subservient (to the above).	
Ris, head; source of distributive power in ultimates	Ro, flowing forth with positive power ... ...
Sin, tooth; extended means of seizure, or gathering... ...	*Sigma*, or si-gamma, extended means of conjoining ...
Tan wild-ox; recovered, compulsorily brought in.	*Tau*, pea-fowl, beauty; thus, object of convergent desire ...

the alphabet, with their meanings.

SCANDINAVIAN RUNIC.	IRISH-CELTIC.
Ar, year; the outflowing fructifying energy of a series..	*Ailm*, palm-tree ; arisen from desert-life, Victory, overshadowing help.
Bjork, birch-tree ; greenness, vigorous life-rod for Rule.	*Beith*, birch-tree ; green, living; consociated rods of Power and Justice
	Coll, the hazel; control, sin, uniting to ; Gr. *kolla*.
Durs, a giant ; upborn or accreted from "earth" below	*Duir*, an oak ; conjoined by copulation ; so, confirmed, steadfast.
	Eadha, the aspen ; whiteness, purity, test, sensitiveness.
Ur, ure-ox ; ardency, vigour.	*Ur*, the heath ; heat, new, vigorous, evergreen.
	Gort, the ivy ; court, guard, garden reclained
Hagl, hail; *grando*, sown seed-grain	*Hath*, a thorn ; piercing form.
Thor, ultimate power (same with *Tur* ?)	
Is, ice ; risen essence—of the waters, preservation ...	*Idho*, or *ioga*, yew-tree; Fate, Resurrection-life.
Kon, a vessel for the transmission of seminal energy or manly vigour, a king...	
Logr, light, flame, lambent power...	*Luis*, the quicken-tree ; radiative, rodent, abstractive life,
Mathr, man, meat ; a form whose vitals are a sacrifice	*Muin*, the vine; which surrenders up its fruit, or essence.
Nauth, need, be-*neath*, passive to higher uplifting life	*Nion*, the ash-tree ; *meliai*-nymphs, nuns, noon, rising from lower earth
Os, mouth ; outflow of breath or positive life energy ...	*Oir*, the broom ; conformity for employment, assimilative action.
Pai, wealth ; gain by accretion...	*Pethpoc*, the peit-bush, dwarf-elder ; submissiveness.
Reith, a ride ; road, forcing a way forth	*Ruis*, the elder-tree ; discursive vehicle for indwelling power.
Sol, the sun ; radiance, dissemination of energy ...	*Suil*, the "weeping" willow ; a radiative or distributive form.
Tur, a bull, strength, yielding to the yoke... ...	*Teine*, furze ; submittance, yielding to a claim.

The Na-kshetras, or divine and spiritual Zodiacs.

Judaic System.		Bouddhist System.
A *Ensuph,* Infinite; *Kether,* Crown; *Hajoth hakodesh,* Goodness ...	Su-dha Lokas.	*Akhya-nistha* The Name established ... ...
B *Cochma,* Wisdom; *ophanim,* Wheels..		*Su-darsana,* All-seeing; wedded wife ... .
C *Asch,* fire of Love, or the Spirit; *binah,* Knowledge; *aralim,* Mighty Ones.		*Sa-drisha,* Eye-plane, knowledge.. ... ...
D *Chesed,* gift; *Mashemalim,* receivers (left-hauders)		*A-tapa,* sunshiue, effulgence ..
E *Pashad,* Sword of God; *gnaz,* Strength		*A-vriha,* source of power. ...
V *Tiphereth,* upper celestial Sun; *Melachim,* Powers...	Jana. L.	*A-san-jna-satya,* solar wife-plane: radiance of Truth...
G *Netsach,* conquering		*Vrihat-phalas,* mighty offspring ... ...
H *Tehilim,* revealers *benĕlohim,* Sons of God...	Su-bha Lokas.	*Su-bha-kritsna,* assimilated radiant creations or accretions
T *Musad,* foundation, base		*A-para-mana-subha,* conjoined offering become resplendant
I *Malcut,* Kingdom; *ischim,* StrongOnes		*Paridhi-subha,* radiant destructive force: Sun's action ...
K *Escadai,* Primum Mobile; the Prince of the Countenance as a mind ...	Abha-Lokas.	*Abha-svara=surabhi;* the cow of plenty ... ...
K-final, *Galgal hamaziloth,* the fixed stars; *Metraton* as a Miud ...		*A-para-mana-a-bha,* surrounding distributive mind-form.
L Sphere of *shebtai,* Saturn; to which *Raziel* is a Miud		*Paridhi-a-bha,* outstretched branch of the sacrificial life-
M Sphere of *Tzedek,* Jupiter. Tzadkiel is a Mind	BrahmaLokas	*Maha-brahma,* Greatness.[tres
M-f. Sphere of *Maadaim,* Mars. It has *Kamael* for a Mind...		*Brahma-purohita,* ministration from Greatness ... ...
N Sphere of *Shemsh,* the Sun. Raphael for a Mind		*Brahma-pari-chadya,* extended wing of Greatness... ...
N-f. Sphere of *Nogu,* Venus. Haniel for a Mind	Kama or Nat Lokas.	*Pari-nir-mitra-vasa-varti,* the house of the Sun ... ...
X *Cochab,* the star. Michael for a Mind.		*Nir-mana-ratha,* inferior mind-vehicle; wife of Kama, o heat
O *Jareach,* the Moon, the left eye. Gabriel for a Mind		*Tushita,* Peace, satisfaction....
P The Human Reasonable Soul... ...		*Yama,* marriage-union, test of Judgment-purity ... ...
P-f. Spirits of the Animal Kingdom, or of Emotional Nature		*Dravya-dhanusha,* substratum of virtue as a weapon ...
Z Essential elements of Intellect and Sensation		*Chatvara-maha-rajaki,* ground for sacrifice and cleansing...
Z-f. The Four Elements		*Manushya,* "men," human planes being reborn ...
Q The essential Mineral Kingdom ..		*Asura=asara,* "pithless", soul-abstracted and fallen ...
R The essential Vegetable Kingdom ...		*Preitta,* surrounding accretions to fallen planes ... ...
S The essential Animal Kingdom ...		*Tira-san-yoni,* which gathers a bank as encompassing womb
T Ultimate sphere, or, Man ., ...		*Naraka,* arrows shot to their mark, ...

The Na-kshatras, or divine and spiritual Zodiacs.

Brahmaic System.	Arabic System.
Aswini; *Nasatya*, the hunter; *Dasra*, fisher Thibetan, *tha-skar*, source of light ...	*Al-sartsan*, Excellence.
Bhârani, gain, sustenance...	*Al-batsain*, centre of Paradise; the most holy or sacred place
Kirtika, god of war; son of Siva. Thibetan, *smin-drug*, labour	*Al-tharya*, wealth, fruit.
Rohini, mother of Buddha; a "cow". Thib, *Bai-rji*, sustenance, guidance ...	*Al-dabran*, riches, the back.
Mrigashiras, head of the prey or spoil. T. *Mago*, head...	*Al-hakhoh*, left side; circle of hair.
Ardra, moisture (sowings). T. *Lag*, hand	*Al-hanoh*, right side.
Punarvasa, a form or series repeated. T. *Nabas-so*, extend down	*Al-drao*, the arm, power.
Pauhya, solar radiance. T. *Rgyal*, kingship	*Al-nathrah*, breath, life, speech.
Artasha, chief, elder-born. T. *Skag*, bright light.	*Al-tsarphah*, a vessel, outer edge.
Mâgha, devoted, form of power, a cloud. T. *Machhu*, life, fountain	*Al-gebhat*, head, power, troop of horse.
Purva-phalguni, receptacle of power. T. *Grai*, weapon, power	*Al-jabrah*, book, Word of God, union.
Uttara-phalguni, the same transmissive. T. *Dabo*, head, source	*Al-zarphah*, transmission, flowing over.
Hasta, the hand, extension. T. *Mai-bashi*, face of power	*Al-owa*, purity, a hunting dog
Chitrâ, manifestation, a symbol. T. *Nag-pa*, blackness, passivity	*Xamak-al-aogel*, base or support.
Swati, a vehicle to *Sva*, wealth, essence, soul. T. *Sa-ri*, riches, power. ... ...,	*Al-ophar*, rolling, harassing, a hog.
Visâkha, a springing plant. T. *Suga*, *Seng-ga*, a lion	*Al-gabana*, claws, instrument, guard.
Anurâdha, companion, vehicle. T. *Lha-machhamas*, treasure-house ...	*Al-aklail*, crown, garland, seed-vessel.
Jeyeshtha, pre-eminent, eldest. T. *Snron*, incense, odour...	*Al-galb*, centre, mind.
Mula, origin, root, sustenance. T. *Brji-bashain*, face of the Ruler	*Al-saulah*, elevated, a weapon
Purva-shada, consolidated, a bank. T. *Chhu-stod*, higher serpent-life	*Al-navayam*, cattle, abundance.
Uttara-shada, the same, distributive T. *Chhu-smad*, outflowing serpent-life ...	*Al-baldah*, city, nest in the sand.
Shrávana, the ear, receptacle. T. *Gro-ba-shin*, great covering...	*Xaod-al-jabakh*, prepared for torment, or attack.
Dhanishtha, accreted wealth, gain. T. *Mongru*, dark side...	*Xaod-al-balao*, prepared for the eater.
Satabhisha, submitted to fire. T. *Mongrai*, weapon of night	*Xaod-al-Xaoud*, undergoing preparation.
P. Bhadrapada, foot of Good. T. *Krumas-stod*, natural desire	*Xaod-al-agbyah*, hanging over, projecting.
U. Bhadrapada, the same disseminative. T. *Krumas-smad*, desire active	*Al-pharo-al-magadem*, chosen, being collected.
Ravati, wife of Rama; teachable. T. *Nam-gru* night, passivity	*Al-paro-al-mawahher*, a seperated venomous life.

The Na-kshatras, or divine-spiritual Zodiac.

The Zodiac.	The Nakshatras.	The Avatârs.
A. *Aries*, the Ram; Positive Good or Innocence; Energy ...	*Aswini*... ... *Bhârani*... ... *Kartika*... ...	*Kalki*, or *Asva*; the Horse-avatāra; a hunter's dog (a-*svan*); *kalko*, that which descends as the dejecta of higher planes; hence, "sin" = sin-developing, Descénds to make a final subjugation to the Divine Will.
B. *Taurus*, the Bull; Positive form of Good as Power.	*Rohini*... ... *Mrigasira* ...	*Buddha*, or *Balarâma* (bull-ram) Wisdom, a host, strength. The latter subdues all forms of *budh*, or knowledge, to an initiatory digree of pure Love.
C. *Gemini*, the Twins; Descended Good wedded to updrawn Truth	*Ardra*... ... *Punarvasa* ... *Paushya*... ...	*Krishna*, black, receptive to energy; *krishta*, human land ploughed and tilled. He aids the Pandavas to subdue the Kurus.
D. *Cancer*, the Crab; that which grabs, eats, or seizes; from the waters, but living above them...	*Artâsha*... ... *Magha*... ..	*Râma*, delight, abundance for gratifying desires. Destroyer of the Rakshasas; that is, he is the means employed to purge off their yet-remaining impurities.
G. *Leo*, the Lion; masculine strength; energy embodied ...	*P. Phalguni* ... *U. Phalguni* ..	*Parasu-Rama*, that which is extended positively, as a chakra or flung axe: *parshu*, a rib or projected member. Destroyer of those, in turn, who before acted as the "sword of God".
H. *Virgo*, the Virgin; pregnant with *vir*, or manly strength from higher planes ...	*Hasta*... ... *Chaitra*... ...	
T. *Libra*, the Balance; outborn positivity in equilibrum with accreted exterior principles..	*Swati*... ... *Visakha* ... *Anuradha* ...	*Vâmana*, soul-mind outborn. Dwarf = no extensions into inferior planes: growth being accretions, thus, the declining digrees of energy. Subjugates Mahabali.
I. *Scorpio*, the Scorpion Boundary, engine of war, virus, or strength	*Jeyeshtha* ... *Mula*... ...	*Narasimha*, the Man-lion; "Lion of the tribe of Judah". Energy and power. Destroyer of the giant Hiranyakasipu.
K. *Saggitarius*, the Arrow; the extended weapon of the "yew", or tail of the scorpion plane	*P. Shadha* ... *U. Shadha* ...	*Varaha*, the boar; this word is the essence of "*brahma*," that is, *vrahma*. A disseminator of germ-life. The power which uplifts the off fallen Ertha (Prithivi).
L. *Capricornus*, the Goat-horn; the "pushing" or disseminative power of the "goat-nature"	*Shravana* ... *Dhanistha* ... *Satabisha*... ...	*Kurma*, turtle; Life invested with body from the waters and upraise above them. The churning nucleus to raise the A-mrita.
M. *Aquarius*, the Water-bed stratum, or continent form... ..	*P. Bhadrapada*. *U. Bhadrapada*.	*Matsya*, aquatic life; exercised for the recovery of the Veda or off-fallen semi-divine life-forms, or Devadasya.
N. *Pisces*, the Fishes; outborn aquatic life..	*Revati*... ...	

The meaning of *Zodiac* (Gr. *zauon* animals, or the emotional principle) is, a series of life-forms (Lat. *anima*, Gr. *anemos*) which the sun of their system is acting upon, thus, disposing, bringing under entire control, and governing, as the members of its household, as its encompassing realm. *Kshetra, Kshettri*, is a surrounding vehicle or form—translated as, "a wife"; "a body"; "a field," for being ploughed, broken up, and sown; anything reclaimed, and thus, sacred and devoted, patient, enduring; also the embodiment of energy, as a warlike host. The prefix *na* signifies passivity to elevating life, yet an embodiment of diffusive might. Or, we may associate the first part of the word with *nux, nakta*, night; for the solar radiation constitutes Day or light, as the ultimate passive and undiffusive receptacle of radiance mythically constitutes Night and darkness. Being "truth" planes under the disintegrative radiance of the sun, the "Kshetryas" are at last destroyed or resolved into the immediate active solar sphere—that which dissolves them. The term *Zodiac*, means literally, a series of Animal-life forms. The subjective animal sphere is that which descends from above—the Emotional planes as forms of Instinct or Impulse. It is the same whether the divine descent be described as a series of outborn animal or Zodiacal emotional embodiments of higher Life, or as a series of *nakshatras* graduatively receptive to, and transmissive of, the divine-solar Activity. The domestic animals represent the higher submissive Good; scorpions, snakes, and such like, serve as more remote and instrumental extensions of pure Life energy. In the descriptions of the Avatârs we are to understand that the more immeditate forms are of the Emotional planes, while the object to be subdued or recovered in each case is the corresponding Intellectual fellow-plane. The contest is between "half-brothers,"—between Pandavas and Kurus—between Greeks and Trojans—between brother-tribes of the children of Israel. This intellectual fellow-plane is described in the Judaic system as the accompanying "Intelligence." The names, we fear,—

so ancient—of some of the planes, with their translations as given in the Tables, must be accepted for what they are worth. The series includes a third of the Grand Series, the first third of which would be ethnically represented by the races east of the Tigris. The avataras may be said to be contemporaneous, as all the members of the series are at once subject to the same operative activity and transforming process; for the series A to N is as an organized body—the "sacrificial horse," the "year"; the intensity of action and effect being modified, of course, according to position in the series.—The crisis, however, pertaining to each successive plane of the series must necessarily be successive also; otherwise, as before shewn, universal dissolution and death would result. The burden which Humanity in its units has to bear, however painfully, is intended to be borne by the sufferer, not to overwhelm with a crash.

Conclusion.

And now our "comments," introductory merely if we are right in our estimate of them, are for the present brought to a close. What may follow, we know not; nor have we any desire to know. The dearest objects to the worn pilgrim is retirement and rest; the very idea of publicity or fame, good or bad, is detestable to him. Literally, we may be said to live planless. The day preceding that on which we commenced this work we definitely anticipated nothing of the kind. For these thirteen years we have been under Dame Fate's schooling ; learning, through constant sharply frustrated hopes and designs—not seldom under bitter protest—to live thus without a plan, irrational and impulsive as we may account it to do so. Dire have been the corrections; most convincing, though so slow, the results. And why do we state this? just because this is the very exact manner or process by which—sooner or later, here or hereafter—the self-sufficient Intellect of Humanity will be broken and trained to submit to the same High Guidance. The statements made throughout the work as to the means

by which the Intellect must be reconstructed are not mere theory; ah, no; they are based upon living experience. In this behalf at least, we write "that which we do know." If a man really IS that which he knows vitally and experimentally, this book should embody some "things worth knowing"; for, as we may say, it is ourselves—embodied, reproduced Egoism—"which things are an allegory," but true nevertheless. If Experience is a teacher by example, here is experience, sad and original enough. The world's days of ascetic crucifixion and true Yogi ism were never of yore; they are now in reality upon us, and before us. This book is the outborn fruitage of many, many, sown tears, alike of the spirit and of the mortal form. It may be made, through what we aro stating, the butt of sarcasm by those who have not yet known the true sorrow that man is born to, but there is no ultimate escape for them or any other. The world's Golden Age is before us; but so is national disaster, human misery, and the heart's excruciating anguish, such as was never known before. If it were always true that "sorrow is better than laughter," there is the fullest reason to believe it will be exceptionally so for certain cycles of times henceforth. For no price could the mere ordinary natural mind produce the ideals embodied in may this book. Imperfect as a work of literary art, it is yet—we may venture to say—as being the pioneer to a series, to occupy no mean place in the world of Thought*. Would that our personality could by some means be screened by the production it has been the instrument of evolving! Utterly helpless to either indite such a book by the ordinary laws of free will, or to resist in-born motives when such action is called for, we here solemnly disclaim all ideas of author-

* Though we would not venture to say what form any succeeding part of this work might take, we may suggest that, apparently, the easiest and most instructive mode of fully illustrating the principles here propounded would be in the issue of ANNOTATED Texts culled from the immense resources of extant Sacred and Mythic Literature.

ship, as the world understands the term. The work is not *mythic*, it is *sui generis*. *Mythic*, means, lingually embodying high ideas in natural forms; this work is rather the disembodying, analyzing, and then reclothing, of such ideas. Myth is produced independently of mental effort; this, by the usual digree of studious, wearying thought. In the Bible "Paul", in his Epistles speaks of "one who hath a revelation"; this is evidently mythic, in whatever sphere delivered. Also he speaks of the gift of "interpretation"; this too constitutes a sub-division of the mythic. There remains in his contrasting, the "speaking with the understanding"—which, so far as the expression goes, may be used to describe the nature of our labours. Naturally, we are but as a Judas with his *bag*, (again, *bag* is *book*) which bears, just what is cast therein for the "poor" beyond. And, to keep up the simile,—not that we care much for the poor, unhappily; but being, in some sort, in the retinue of the Master, it has pleased him so to depute us, and we therefore cannot but magnify our office under him accordingly.

As we remarked in the body of the work, our opinions are very dear to us, though closely associated with them is the conviction that much suffering lies in the path we have to tread. But if we know our own sentiments and feelings in respect of the honestly held opinions of others, we would say that we have not the slightest wish to see our expressed thoughts adopted parrot-like by any. We are convinced that there are thoughtful men who secretly look for higher, nobler, and more consistent ideals of eternal things than the literature of the time plainly and obviously furnishes them with. For them is our work. That the creeds of the various churches are best suited still for the vast masses no one should doubt; but how much longer this state of things can continue is not easily answered. We can say that we have no more wish to interfere or find fault with the cherished opinions of men than we have to find fault with their animal or constitutional tastes.

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